# WESTERN RECORDER.

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## REVIEW.

### SABBATH MEMORIALS.

In our notice of a pamphlet bearing this title, a short time since, we mentioned that it contained a great variety of extracts from a large number of petitions illustrative of their character. The following are adduced as an example, under the head of "The right of petitioning, and the reasons for it:"—

"We, as a part of the members of our great republic, would exercise a privilege, to us most dear, of petitioning the immediate agents of the people for the redress of any grievance, or the removal of any hardship, that may be endured, or suffered, by any of us.

"Now, as a people knowing and regarding our natural duties, and, at the same time, feeling and exercising towards the officers of our government that submission and deference, which become a dutiful, though magnanimous and free people, we would petition the constituted authorities of our nation, for a remedy commensurate with the inconvenience of which we speak."

Petition of Inhabitants of Callaway county, Kentucky.

"As the invasion of the Sabbath is a grievance to professing Christians,* who make a very respectable portion of the community you have the honour to represent, we hope that their views and feelings will be consulted, so far as they do not interfere with the privileges and immunities of others. Such Christians, if they are sincere, are the best of your citizens. They pay a punctilious regard to human and divine law. We hope the voice of complaint, coming from such a respectable quarter, will be heard."

Petition of Inhabitants of Winnsboro', Fairfield District, South-Carolina.

"This request is dictated by no sectarian views, nor by any disposition to interfere with the official business of your honourable body, but from the purest motives of patriotism, and a solicitude to transmit unimpaired to our children, and children's children, those immunities, both civil and sacred, with which the God of nations has exalted us above any other people on the globe."

Petition of Inhabitants of Salem, Washington county, New-York.

"As true Americans, disclaiming all party feelings, and party interest of any temporal kind, we hold, as inviolable, the right of every citizen to worship God, according to the dictates of his own conscience; and the privilege we take to ourselves, we freely extend to all our fellow-citizens.

"Your petitioners have observed with deep regret, that the more we are prospered as a nation, under the smiles of a benign Providence, the more are the precepts of our Lord and Saviour, and the authority of the God of our fathers, openly violated; until, as we have every reason to fear, from the pinnacle of prosperity and glory, to which the God of heaven hath exalted our beloved country, we shall, by our public and national sins, be precipitated to the abyss of irreligion and ruin."

Petition of Inhabitants of Le-Roy, New-York.

* That is, communicants in regular christian churches.

## COMMUNICATIONS.

*For the Western Recorder.*

### A FRAGMENT.

"The redemption of the soul is precious."
Psalm xlix, 8.

Mr. Editor—Look at that minister, (you and I have seen some such), who, being called of God, devotes his all, soul and body, time, and talents, and property—every thing, to the service of God; and that forever! His race may be short, but he does much in a little time. He literally wears out his life, in promoting the glory of God, in the salvation of souls. By the Spirit of the Lord, he is instrumental in turning thousands unto righteousness. His heavenly influence is felt through a widely extended field, and measurably, perhaps, in the islands of the sea

Look again. Thousands, perhaps millions, in ages to come, will be born of God, more or less in consequence of this one man's labours. Who can measure the amount of good thus done to his fellow-men; or the sum of glory which he brings to God?

But look again! See him as he approaches the eternal throne; the innumerable company following in train—holy as their God is holy—clad in the full livery of heaven!—Each resembles the King of Kings. Hear them swell the song of Moses and the Lamb. They drink in, without interruption, increasing floods of knowledge, holiness, and glory. Praises, still louder, burst from their tongues! They rise—they swell—they burn—they glow; they are lost in an infinite sea of glory! They are swallowed up in an unfathomable sea of love! O, what a sight! None but the Highest can understand or bear the weight of glory, which that one man, originally but a poor earthborn worm of the dust, saved, himself, by the mere sovereign grace of God, will bring to his Maker and his Redeemer forever! O, I now begin to see, in some feeble manner, why Jesus was willing to die; to endure the cross; to despise the shame, for the JOY which was set before him.

But another scene presents itself. See that subtle errorist! Multitudes are his willing followers. Unborn ages will participate in the ruin, and hurl their execrations upon his guilty head! He is their destroyer! He leads them in the downward road. They follow him to hell. His wickedness and theirs, his hell and theirs, his contempt and theirs, will be continually augmenting. So true it is, that "*one* sinner destroyeth much good." All this, however, is only the beginning of sorrow, corruption, shame, agony, horror and despair. There is an infinity, an eternity, yet to come! Say not the picture is over-drawn. It falls far short of the reality! No pencil can paint it! No tongue can give it utterance! What then is the value of souls? Who would not work for God, while life is spared him, in promoting their salvation?

Mr. Editor, you, and I, and all around us, have determinate measures of influence, with which we shall accomplish one of two things, to an inconceivable extent. We shall lead many, by our influence, either to heaven, or down to hell. The alternative is certain. There is no escaping it. And if it is so, how ought the ministers and the churches to live? Will they not look at this subject—awake, and begin to work for God? If not, then let the publication of this feeble testimony stand as a lasting memorial, that one, at least, has given them warning. E.

*For the Western Recorder.*

Mr. Editor—The meetings which were held in different parts of Pennsylvania, in opposition to the Bible, Tract, Missionary and Sabbath School Societies, Theological Seminaries, &c. are going the rounds of the public journals, and are, I fear, doing an injury to the cause of benevolence and the diffusion of christian knowledge. But in order to do away the injury which these meetings have done, or may do, nothing more in my opinion is necessary, than to apprise the public of the religious character of the persons in these places. And since I have been a resident in Pennsylvania, for many years, I am able to state from my own knowledge, something about the mode in which members are received into the church, and how they act. I do it with regret, but truth requires it; and my prayer has for a long time been, that a new and altogether different state of things might be introduced into the Lutheran and German reformed churches; and I do hope and pray, that the theological seminaries at Gettysburg and Carlisle may (by the blessing of God) be the means of sending out pious, enlightened and devoted ministers; so that they may be revolutionised, and by presenting truth, dispel the darkness and superstition which reigns there undisturbed at present.

The persons who are admitted as members of these churches, attend a course of catechising, say from eight to twelve weeks, and sometimes longer. As soon as they have learnt their catechisms, and have had them briefly explained, they are admitted to the sacrament of the Lord's supper, without giving any further evidence of piety. In fact, a change of heart is not required; morality is all that is necessary; and even that not at all times. In many cases, after the first time that they commune, you will not see them at the Lord's table for a year; sometimes for two years, and sometimes not for eight or ten years. With a very few exceptions, they neglect secret and family prayer altogether. They ask no blessing upon their meals, nor do they return thanks. In the morning, and sometimes in the evening of every other Sabbath, they go to church.—The rest of the day is spent in visiting and receiving visits; in attending to secular business; and not unfrequently, in shooting, fishing, and ball-playing. You will hear them, from the oldest to the youngest, cursing and swearing. You will find them not unfrequently intoxicated the day before and the day after the communion. You will not even find the form of godliness; but you will find them in a state much more deplorable than the very heathen. You will find among church members, and regular communicants too, Unitarians and Universalists.

"Tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph."

TRUTH.

### RELIGIOUS ANNIVERSARIES.

The following remarks, addressed to "Christians in Massachusetts," by a correspondent of the Boston Recorder, will bear a more extended application. They ought to be rung in perpetual changes through the Union, till every ear is opened, and every heart is made to feel. For as faith, without works, is dead; so works without faith—without the spirit of fervent supplication, are but dead works. How would this rule apply to the present state of things in the American churches? How would it apply to any single church, or to individuals?

*Dear Brethren and Sisters*—Permit me to call your attention to a few suggestions relative to the interests of religion in this commonwealth.

I had the pleasure, a few weeks since, of attending the religious anniversaries in Boston. While there, I had the privilege of associating with many Christians and clergymen from various parts of the state. I heard much said, in their private interviews and at their public deliberations, respecting the present prospects of the church. I listened to the reports of the various benevolent societies, and to the addresses that accompanied them, &c. and was made to feel, in some degree, the overwhelming responsibility of being a disciple of Christ in this age of the world. It appeared to me, that, if pecuniary resources, and christian enterprise, and the means of exciting it, were all that is needed, our eyes might soon see the salvation of God, in a wonderful manner, not only in this commonwealth, but throughout the world. But never, *never* did the declaration, "*Not by might, nor by power, but by my Spirit, saith the Lord,*" ring in my ears with such an alarming signification as on that occasion and since. I heard much that was interesting and animating, and calculated to do good; but I must add, I heard *very little*, either in public or in private, which seemed to indicate a feeling, that "except the Lord build the house, they labour in vain that build it." This sentiment was indeed acknowledged in the reports that were read, and in some of the resolutions that were passed, and alluded to, I believe, in some of the addresses that were made; but I was strikingly reminded, that *this was the custom.* During the whole week, I did not hear a single spirit-stirring appeal to Christians, nor any thing said, on any occasion, which seemed prompted by a feeling, that *in God alone is our strength.*

A prayer-meeting was appointed at Park-street church, on Wednesday, Thursday and Friday mornings. Here, I did hope to have an impressive testimony that some at least deeply felt their need of help from above. How would it rejoice my heart, thought I, and what good might it do, if some one of those, who are bearing the burden and heat of the day, would, from an overflowing heart, address a few words to this assembly of Christians, expressing the sentiment of Paul, "Brethren pray for us, that the word of the Lord may have free course and be glorified." But twice I went from the meeting disappointed. Nothing gave it any peculiar interest, except the large number present; and at the close of the second meeting, it was announced that *the prayer-meeting on Friday morning would be omitted.*

In a word—almost every thing I heard and saw during the week, both in public and in private, was just what I should have expected from those who believed that the progress of truth and righteousness depended far more on their own exertions than on God; and I went away, disposed, like Nehemiah, to sit down and weep, for I remembered the declaration of Jehovah, "If ye forsake me, I will forsake you," and "Woe unto them when I depart from them."

I have also noticed of late, (and so have others), some alarming symptoms in almost every thing that is said and written in defence of the truth, and respecting those who oppose it. I do not believe that Christians are contending too much, or too earnestly, for the faith once delivered to the saints. But it does seem that they have almost entirely forgotten, that those with whom they contend have immortal souls, in danger of eternal damnation, and that the Spirit of God alone can effectually convince and convert them. They seem to have forgotten that the glory of God and the salvation of men, are the only reasonable or lawful motives for maintaining the faith of the gospel. I have listened to the conversation of Christians, (and particularly while I was in Boston), and have read the various communications which have been published, respecting the prevailing errors of the age, and respecting those who have departed from the faith; but how seldom, oh, how seldom, do they breathe the spirit of Paul, "My heart's desire and prayer to God for them, is, *that they might be saved.*" That which should ever be uppermost in our minds, and should weigh down our spirits—their alarming condition and prospects for eternity—is scarcely ever alluded to. I have often, by contrast, been strikingly reminded of St. Paul's defence of the truth, addressed to the Romans, where it is evident on every page, that he had "great heaviness and continual sorrow of heart," in view of the condition of those whose errors he was opposing, and where he constantly evinces his deep conviction, that, without divine power, all that he could say, even by inspiration of God, would be to them—foolishness.

*From the American Pastor's Journal.*

### THE CONFESSION.

I once attended public worship in a plain country town, in one of the northern states, when a circumstance occurred which interested my feelings not a little. From the drift of the discourse, which the minister with much seriousness and earnestness delivered, I perceived that the church had been engaged in some unhappy strife. Amidst this strife, their christian character had lost its lustre. The minister exhorted them to repent of the sins with which they were justly chargeable, and to make hearty, humble confession of the deeds by which they had dishonoured their Saviour, and hurt *his* cause. At the close of the sermon, a man arose in the congregation, and began to speak, with considerable warmth and sharpness, of *the burdens* WHICH THE CONDUCT OF HIS BRETHREN HAD HEAPED UPON HIM. The minister at once interrupted him: "Mr. ——, have you *any confession* to make?" The man, somewhat embarrassed, looked up to the pulpit and replied, "I thought I *was* making a confession." Upon this, the minister demanded, "Have you any confession *for yourself* to offer?" "It would take me a long time," answered the man, "to give a full account of the *burdens* I have had to bear." "Mr.——," said the minister, with some degree of earnestness, "*have you said any wicked words, or done any wicked things, which you wish to confess?*" To this the man promptly replied, "No, Sir!"

The prompt "*No Sir*," of this man has been not a little instructive to me. I have known people, who could eloquently and earnestly talk and pray about their "total depravity," who would never bear the gentlest reproof, which looked towards any of their individual faults. Alas! I have said to myself, notwithstanding your high-toned orthodoxy & seeming humility, how promptly do you answer "*No Sir*," to the question, "Have you said any wicked words, or done any wicked things, which you wish to confess?" You mean nothing, when you call yourselves "totally depraved."

In the course of a case of discipline, a church urged home upon an offending brother, the clearest proof, that, in the alledged fault, he had been guilty. I have seen that brother arise, and have heard him say, "I am indeed a poor sinner—am full of faults—am committing sin every day;" and then add, with some sharpness, "I shall not confess the crime you alledge against me." I have been ready to say—While you own yourself to be full of faults, you have your "No, Sir," to defend yourself against the charge of any single one of them!

While I implore forgiveness of the Saviour for my many sins, let me beware of that hardness of heart, and aversion to reproof, which send forth their astounding "No, Sir," to meet the charge of guilt. Z.

The following paragraphs from the Vermont Chronicle, furnish matter for abundant reflection:—

### RELIGIOUS LIBERTY.

We very much mistake, if the nature, value, and means of preserving religious liberty, do not soon become a subject of anxious enquiry and profound research. It is a subject, upon which, after all our boastings, immense multitudes in our country show plainly that they have no clear ideas. This is sufficiently proved, by various attempts to abridge religious liberty, under pretence of defending it. These will call forth inquiry. The affair of "Sunday Mails," which is not dead, nor even asleep, will call forth discussion; and the whole subject will be examined to its foundation.

In what has already been said, it has been more than hinted, that a recognition of christianity, as the religion of the nation, or of the several doctrines of christianity, or any of them, as true, and binding on all men, would be subversive to religious liberty. Now, we will not stop to discuss the fact, that religious liberty never has been even thought of in the world, except where christianity has suggested the idea. We wish to call attention to the fact, as we believe it to be, *that the right of man to religious liberty cannot be proved, without taking for granted the truth of certain doctrines, by which christianity is distinguished from every other religion.* We wish to be understood. The truth of christianity, or at least, of some of its most important peculiarities of doctrine, must first be established, and the right of men to religious liberty must be deduced from them, or it cannot be proved that they have any such right. It will not do, that this right may be inferred from the very nature of religion. It cannot be inferred from the nature of any religion on earth, but the Christian. If it can, let some one show the possibility, by doing it; remembering, that he must introduce into his reasonings no doctrine, peculiar to christianity.

If our position is correct, then the demanding of religious liberty on the part of the people, and submission to that demand on the part of government, do both imply a virtual acknowledgement of the truth of christian principles; and also the obligation of rulers to have respect for those principles in their official acts. The reader is requested to follow out the thoughts at his leisure.

*From the Boston Recorder.*

### LEGISLATIVE POWER.

The following paragraph, or the substance of it in other words, has been published in the newspapers in every part of the Union, accompanied often by severe animadversions on the arbitrary spirit manifested in the proceedings:—

"*Persecution.*—From an article in the Illinois Republican, [Intelligencer], it appears that a bill has been proposed in the Legislature of that state, providing that any person, who shall, on the Sabbath, disturb the peace, by begging money or any other thing for the support of Missionary Societies, Bible Societies, or Sunday Schools, shall be fined in any sum not more than fifteen dollars, nor less than five dollars."

For the honour of our republic, we are glad to meet with an explanation that unravels the mystery. It is given by the editor of the "Pioneer," a baptist religious paper published at Rock-Spring in that state, and amounts to this. In December last, a bill was before the House of Representatives, "for the prevention of vice and immorality." It was thought by some of the members, that some of its provisions were in advance of popular sentiment; and on the second reading, the Rev. William Jones, a baptist preacher of Madison county, proposed a section, [not a bill], by way of amendment, which contained the provision in question. This amendment was lost, by a vote of 12 to 24. Several of the yeas afterwards declared, that they voted to gratify the mover, knowing that it would not pass; others because they wished to defeat the original bill, that they might support one less objectionable. And though Mr. Jones belongs to the class of anti-mission Baptists, which are not uncommon at the west and south, yet it is doubtful whether even *he* had any serious intention that such an enactment should be made. It was the hasty proposal of an individual, and was immediately rejected. It would therefore be altogether unjust, to impute its iniquity to the state or its legislature.

*From Dick's Philosophy of a Future State.*

### IMMENSITY OF THE UNIVERSE.

If the universe consisted solely of the globe on which we dwell, with its appendages, and were the spaces with which it is surrounded, nothing more than an immense void, it would not appear surprising were the existence of man to terminate in the tomb. After having traversed this earthly ball for eighty or a hundred years, and surveyed all the varieties on its surface; after having experienced many of the physical and moral evils connected with its present constitution, and felt that "all is vanity and vexation of spirit," and that no higher prospect, and no further scope for the exercise of his faculties were presented to view; he would be ready to exclaim with Job, "I loathe it: I would not live alway. Let me alone; for my days are vanity. My soul chooseth strangling and death, rather than life." To run the same tiresome round of giddy pleasures, and to gaze perpetually on the same unvaried objects, from one century to another, without the hope of future enjoyment, would afford no gratification commensurate with the desires and capacities of the human mind. Its powers would languish, its energies would be destroyed, its progress to perfection would be forever interrupted, and it would roam in vain amidst the surrounding void in quest of objects to stimulate its activity.

But, beyond the precincts of this earthly scene, "a wide and unbounded scene lies before us;" and the increasing light of modern science has enabled us to penetrate into its distant regions, and to contemplate some of its sublime and glorious objects.—Within the limits of the solar system, of which our world forms a part, there have been discovered twenty-nine planetary bodies, which contain a mass of matter more than two thousand five hundred times greater than the earth, besides the numerous comets that are traversing the planetary regions in all directions, and the immense globe of the *sun*, which is like a universe of itself, and which is five hundred times larger than the earth and all the planets and comets taken together. These bodies differ from each other in their magnitude, distances and motions, and in the scenery with which their surfaces are diversified; and some of them are encircled with objects the most splendid and sublime. They appear to be furnished with every thing requisite for the accommodation of intellectual beings, are capable of containing a population many thousands of times greater than that of our world, and are doubtless replenished with myriads of rational inhabitants. Within the limits of this system the soul of man would find full scope for the exertion of all its powers, capacities and activities, during a series of ages.

Our views of the universe, however, are not confined to the system with which we are more immediately connected. Every star which twinkles in the canopy of heaven, is, on good grounds, concluded to be a *sun*, and the centre of a magnificent system similar to our own; and, perhaps, surrounded with worlds more spacious and splendid than any of the planetary globes which we are permitted to contemplate. Nearly a thousand of these systems are visible to every observer, when he directs his eye, in a clear winter's night, to the vault of heaven. Beyond all that is visible to the unassisted eye, a common telescope enables us to discern several thousands more. With higher degrees of magnifying power, ten thousands more, which lie scattered at innumerable distances beyond the former, may still be descried. With the best instruments which art has hitherto constructed, many *millions* have been detected in the different regions of the sky—leaving us no room to doubt, that hundreds of millions more, which no human eye will ever discern in the present state, are dispersed throughout the illimitable tracts of creation. So that no limits appear to the scene of creative power, and to that vast empire over which the moral government of the Almighty extends. Amidst this boundless scene of divine wisdom and omnipotence, it is evident, that the soul might expatiate in the full exercise of its energies, during ages numerous as the drops of the ocean, without ever arriving at a boundary to interrupt its excursions.

### CIRCULATION OF RELIGIOUS NEWSPAPERS.

The Richmond Visitor and Telegraph, after stating several reasons in favour of extending the circulation of religious newspapers, proceeds as follows:—

But there are stronger reasons for increasing its circulation, than any claims it can have on the ground of necessity or merit. They are to be seen in the state of the church and of the community; in the character and example of some professors of religion; and in the prejudices betrayed by some who have as yet made no inquiries on the subject.—One agent has stated in a letter, that he called on several members of the church, who could afford to keep ardent spirits, for habitual use in their families; but they said, "*they could not afford to subscribe for a* RELIGIOUS *newspaper.*"

Another writes, that professors of religion, who take two or three political papers, cannot read a religious journal. "They are so little inclined to improvement of this kind," he says, "that it is almost impossible to make them sensible of the duties which they owe themselves, their families, or the Saviour. The most of the subscribers which I have obtained, [he sent the names of fifteen in this letter], *are from the world.*"

A third agent writes as follows:—"You will please erase from your list of subscribers, the names of —— —— and —— ——, at the end of their present and only year. I solicited them, time after time, to continue their subscriptions, but all to no effect. When I tell you that they are both elders in our church, and able to afford it, and that both have families, *how does it appear?*" After speaking of their worldly prosperity, he says:—"When I stand and see the conduct of professed followers of Jesus, *I am sometimes almost convulsed!*—What! Does religion consist merely in the name?"

We might fill several columns with letters of this kind, received within a few months; but we forbear; it is with regret that we speak of these things. It is not by way of complaint; for *we* have no reason to complain. But we speak of things as they are; and we do it with the hope and confidence that a religious journal of this character will yet be amply supported in our christian community; and will be made by the great Head of the Church an efficient auxiliary in promoting the cause of truth, and the best interests of society.

*From the American Sunday School Magazine.*

### INTERESTING ENTERPRISE.

In a late journey through one of the eastern states, I came to the knowledge of a very interesting christian enterprise in an interior town, which may gratify some of the readers of the Magazine.

A gentleman of fortune led the way, and some individuals who loved the cause of their Master, followed him with becoming earnestness, in the erection of a convenient and beautiful church, for the worship of that God in whom our fathers trusted, and for the dispensation of that gospel in which they believed. It stands upon a commanding eminence near a delightful grove, where every thing invites to retirement and meditation. In the basement story all is constructed and arranged for use and comfort. The vestry or lecture room is furnished with suitable seats for the teachers and children of a Sunday school. Two large book-cases, with glazed doors, are already partly filled; the one with books for a Sunday-school, and the other for a parish library; and the selection thus far, has been made with care and judgment. There are two airy apartments adjoining the vestry, one for males, and the other for females, in each of which is found a long cloth-covered table, spread over with the religious newspapers, magazines, and pamphlets of the day; and in each of these apartments there are a number of small closets, for the use of such as come from a distance and bring their refreshments with them. The church had been just dedicated, and the Sunday school had been opened but a single Sabbath previous to my attendance. Yet, I found a degree of interest, surprising to such as are not familiar with the history of Sunday schools, had already been manifested. Fifty-five well dressed, intelligent, and attentive children were present, and enough were found willing to take charge of them, and spend their strength and time to promote their best interests.

A TRAVELLER.

### EXPENDITURES COMPARED.

Extract from Mr. Grunking's address, in South Carolina, at the dedication of a building as a bible depository:—

But there are those who complain of the thousands expended annually, in forwarding the ends of religious societies. The children of this world cast their mites by tens of thousands on the altar of vice and fashion. The theatre alone swallows up in one year, as in a fearful, mighty maelstrom, more of our wealth, than all the religious societies of the Union. The gambling table, inexorable as death, insatiable as the grave, consumes its hundreds of thousands; while the demon of ardent spirits levies a yearly tribute of twenty-eight millions. The children of this world are indeed wiser than the children of light; for *those* pour out their treasures, with a spendthrift joy, at the shrine of vice, and luxury, and fashion; but *these*, in the cause of God, and of eternity, and of perishing souls, too often yield up with reluctance, even the crumbs that fall from their tables. The primitive Christians dedicated to charitable uses, the tenth of their income; but a great majority of modern Christians are content to give, some the thirtieth, some the sixtieth, and some even an hundredth part. May the day yet come, and may its dawn have arisen, even now, on our dear country; when her people, so privileged, and blessed, and honoured by God, shall bestow with a prodigal gratitude, on the noble institutions of religion, literature, and benevolence, those thousands and tens of thousands, now wasted, like showers on the desert, on crimes and vices, on follies and fashions! For those who have dedicated a portion of their worldly goods to the erection of this building, they have the delightful assurance, that it is an offering acceptable to the God of love. Never will they repent of such an appropriation; for it well becomes them as Christians, patriots, and philanthropists.

### SUNDAY-SCHOOL DISCIPLINE.

The school was called to order, and the usual exercises suspended by the superintendent. He then informed the children that something was about to take place quite unusual among them, but which, he regretted, was exceedingly necessary. After some very appropriate remarks, two boys were called up to the head of the room, in view of the whole school. Their teacher was then requested to state the offences of which they had been guilty, and every other teacher in the room was desired to give his views of the matter. Afterwards the superintendent spoke some time on the nature of their conduct, and the consequences that might re-

sult from it. "And now, children," said he, addressing the whole school, "what shall we do with these boys? Shall they be expelled or not. I want every child who is in favour of their expulsion, to rise."

The children in favour of this course rose, and strange to say, there were nine only, out of about 180, who were in favour of this course. The superintendent then inquired what was to be done with the two boys; they ought not to be suffered to injure those around them. "*Try them a little longer*," was the answer; and accordingly they were permitted to remain on trial for six weeks longer, in hope of some reformation in their conduct.

The above scene was solemn and impressive on the minds of those who witnessed it, and may serve to convey some new idea, or suggest some mode for the treatment of unruly scholars, which will perhaps be beneficial.

### RULES FOR DOING GOOD.

1. Watch for opportunities. Even Henry Martyn lost, through mere carelessness, the best opportunity he had for many months, of distributing tracts in India.
2. Carefully select your objects.
3. Never quit certainty for hope.
4. When you have made a good beginning, call it but a beginning.
5. Do every day what belongs to that day. A man would not give, until he could give a large sum; and before he got it, he lost his all, by a fire.
6. Do something. If you cannot preach, you can do something else. If you have not eloquence, you probably have money. If you have not money, you probably have influence. If you have not influence with the rich, you probably have with the poor. If you have no influence with man, you may have power with God, and prevail.
7. When you gain an advantage, follow it up. It will not weaken even a strong cord to add another to it.
8. What you do, do with your might. If people see you determined to do a thing immediately, they will help you; otherwise they will have no heart for it.
9. Attempt great things. Many do not know what they can do.
10. Undertake not too much. Many do not know what they cannot do.
11. Consider the diligence of Satan's servants. They sleep not; except they have done mischief. Prov. iv, 16.
12. Consider also their success. If they want money, they can get it. If they want agents, enough stand ready, crying, here am I, send me.
13. Be not faithless, but believing. If David would sling well, he must carry a steady hand.

Above all, we would add—Let action be accompanied by a spirit of prayer. Do not think yourself in a proper frame to act for God, except you are in a condition to pray unto him, and to pray in sincerity and earnestness.

## TEMPERANCE.

### YOUNG MEN'S TEMPERANCE SOCIETY OF UTICA.

We have already noticed in a general manner, the formation of this Society. The proceedings, at large, have been laid before the public in this vicinity, through the village prints; and they ought to have a wide circulation:—

At a very numerous and respectable meeting of the young men of the village of Utica, held at Washington-hall, on Tuesday evening the 23d of June, pursuant to public notice, for the purpose of forming a Young Men's Temperance Society: William J. Bacon, Esq. was called to the chair, and Charles A. Mann, Esq. appointed Secretary.

The objects of the meeting were briefly and appropriately explained by H. Denio, Esq.; when the following resolution, introduced by Mr. Lyman, and seconded by Rev. Mr. Hague, was, after some eloquent and appropriate remarks by each of those gentlemen, unanimously adopted.

*Resolved*, That it is expedient for the young men of the village of Utica to form a Society for the Promotion of Temperance.

On motion of Mr. Lyman, *Resolved*, That a committee of nine be appointed to draft and report to this meeting a constitution for said Society.

The following gentlemen were appointed by the chair to compose said committee:—Messrs. Lyman, Hague, Denio, Brayton, North, Brooks, Dows, Floyd, Doolittle.

The committee reported a constitution for a Society to be denominated "The Young Men's Temperance Society of Utica," which with some amendments, was adopted by the meeting.

Messrs. Lyman, Hague, Kennedy, North, and Mason, were then appointed a committee to superintend the printing of the constitution, and to procure subscribers.

On motion of Mr. Mason, *Resolved*, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the papers printed in this village.

The meeting then adjourned to meet again on Tuesday evening the 30th inst. at half past 7 o'clock, at Washington-hall.

W. J. BACON, *Ch'n.*
C. A. Mann, *Sec'ry.*

An adjourned meeting of the Young Men's Temperance Society of Utica, was held at Washington-hall, on Tuesday evening the 30th of June. Samuel D. Dakin, Esq. was called to the chair, and Charles A. Mann, Esq. was appointed Secretary.

The committee appointed for the purpose of superintending the publishing of the constitution, and procuring signatures to it, reported progress, and recommended some few amendments to the constitution, which after some discussion were adopted.

The following is the constitution of the Society as adopted after amendment:—

CONSTITUTION.

Article I. This Society shall be called "*The Young Men's Temperance Society of Utica.*"

Art. II. The Society shall meet on the evening of the first Tuesday of February, and the evening of the first Tuesday of August, in each and every year.

Art. III. No member of this Society shall drink any distilled spirits, except as a medicine.

Art. IV. The officers of this Society shall be a President, 1st, 2d and 3d Vice-Presidents, Treasurer, Auditor, and Secretary, who shall be chosen annually on the first Tuesday of February.

Art. V. The duty of the President shall be to preside at all meetings of the Society, and at a suitable time previous to each semi-annual meeting, to appoint a person to deliver an address before the Society, and to call extra meetings with the consent of a majority of the officers.

Art. VI. In the absence of the President, it shall be the duty of the first Vice-President, or in his absence, of the next in order, to perform the duties of the President.

Art. VII. The duty of the Secretary shall be to keep a record of the proceedings of the Society, and to perform its correspondence.

Art. VIII. This constitution may be altered only at a semi-annual meeting, with the consent of two-thirds of the members.

Art. IX. Any person may become a member of this Society, by signing this constitution.

Art. X. All the funds necessary to conduct the operations of this Society, shall be raised by the voluntary contributions of its members.

The following gentlemen were chosen officers of the Society for the ensuing year, viz:—

H. Denio, President,
W. J. Bacon, 1st Vice-President,
S. P. Lyman, 2d Vice-President,
Rev. Mr. Hague, 3d Vice-President,
D. Wager, Treasurer,
M. Brayton, Auditor,
C. A. Mann, Secretary.

Adjourned till the evening of the first Tuesday in August next.

S. D. DAKIN, *Ch'n.*
C. A. Mann, *Sec'ry.*

*From the Philadelphian.*

### TEMPERANCE MEETING ON THE FOURTH.

The Young Men's Temperance Association, of this city, met, agreeably to notice, on the 4th inst. in the Rev. Mr. Kennedy's church. Notwithstanding the unfavourable state of the weather, a respectable number of our fellow citizens were present. Addresses were delivered by Rev. Messrs. Brantly, Rhees and Ridgely. A correspondent of the National Gazette says:—

Rev. Mr. Ridgely, chaplain of the navy-yard, stated, that by extensive enquiry, it had been ascertained that one-third of the maniacs, two-thirds of the paupers, and nineteen-twentieths of the culprits of the United States, were reduced to their respective conditions by intemperance; that there are four hundred thousand drunkards in our country; and that the loss and waste of time, shortening of life, and the cost of spirituous liquors, may be fairly estimated at the annual expense of one hundred and thirty millions of dollars. Mr. R. mentioned that in many places where the principle of entire abstinence had been adopted, the consumption had been reduced to one half, and one third, of the previous demand. Where moderate or temperate drinking has been attempted to be substituted, no good results have followed; and experience proves the philosophy of temperance to consist in making the use of spirits an ungenteel practice. The prudent and cautious dispensation of this doctrine, must have a most happy influence on the moral and physical prosperity of our country.

Some of our readers seem to think that we have too much to say on the subject of intemperance; but it appears to us, that while the monster is but partly slain, it is necessary still to belabour him. The following testimony, though not intended by the writer for the public eye, shows that this species of warfare is not without its results. It came to us from a considerable distance; and is but a single example among others that might be selected:—

"Your paper has been particularly useful to me, as regards the subject of intemperance; and I trust good has followed to others. We have now a Temperance Society, comprising, I think, seventy or eighty members. Our annual meeting is to be held on the — inst. Mr. —— is expected to preach; and we hope great good will result from it. Our tavern-keeper has discontinued the sale of spirituous liquor, and is secretary of the Society; and two distilleries in the town are and have been idle through the winter. It has become customary to raise the largest buildings by *water*. I mention these facts, because they are in this region, where little has been done."

If societies will make men sober, there will soon be an end to drunkenness. We have it from good authority, that there is a dreadful falling off in the sale of liquor in this city. A merchant, we are told, refused to sell, on commission, 200 hhds. of rum. There is principle in this.—*N. Y. Courier.*

The consumption of ardent spirits in the United States is estimated to have diminished one-third. The saving of expense in New-England is believed to amount in one year, to $1,600,000. The saving in the United States is placed by some at six or seven millions of dollars annually.

At the late meeting of the Massachusetts Medical Society, the prize offered for the best dissertation on the subject of intemperance, was awarded to Wm. Sweetzer, M. D. professor in the medical department of the university of Vermont.

At the celebration on the 4th inst. at Preston and Groton, in the village of Poquetanuck, there was neither wine nor ardent spirits of any kind, used on the occasion. *Con. Obs.*

## INTELLIGENCE.

### SANDWICH ISLANDS.

Letters have been received in this county, from Mr. and Mrs. Judd, of Honolulu, under date of January 1st. They were both in good health, well pleased with their arduous and responsible employment. Mrs. J. had just been assisting in the organisation of a school of native teachers, 30 in number, who are learning writing, reading, needle-work, &c. She is associated with Mrs. Bingham and Mrs. Ward. Her husband has an extensive run of medical practice, with frequent opportunities of instructing and exhorting the natives. Both are very happy. Their letters are full of expressions of gratitude to God, and kind remembrances to friends and relations. The natives treat them with every demonstration of friendly confidence.

### MORAVIAN MISSIONS.

It is probably not known to all our readers, that in modern times, the Moravians may claim the honour of having led the way towards the successful prosecution of missionary operations among the heathen. These comparatively poor and simple-hearted people have exhibited, up to the present time, more self-denial and persevering industry in the cause, perhaps, than any other denomination. Their principal stations, now, we believe, are in the northern regions, and in the south of Africa. For the abstracts which follow, we are indebted to the Philadelphian:—

Letters from the missionaries of the United Brethren, on the coast of *Labrador*, received in London by the Brethren's Society for the furtherance of the Gospel, during the last year, furnish some interesting intelligence, touching the power and progress of the gospel at their stations among the Esquimaux. The brethren at *Okkak*, where the number of the inhabitants is about 400, say—

"During the year past, the Lord our Saviour has manifested his power and grace among our Esquimaux congregation. With patience and forbearance did the Holy Spirit draw the souls to Jesus. Many have increased in his grace, love, and knowledge.

"As to their spiritual state, we have reason to rejoice. The work of the Holy Spirit in their hearts is manifest, and they seek to be followers of Christ in truth.

"The daily service and the celebration of the festivals, and especially of the holy communion, were opportunities of enjoying great blessings, through the heart-reviving presence of the Lord. Our schools have been diligently attended, and the scholars delighted in the word of God; which also showed its power in their hearts."

A letter from *Nain*, dated August 30, 1828, states that some time previous an infectious disorder, from the south, commenced and spread among the people so fast, that in four weeks, 150 (more than half the inhabitants at the station) lay ill. During the season of this calamity, as their afflictions abounded so also did their consolations. The missionaries say—

"Our greatest comfort was the state of mind of the twenty-one persons, who departed this life, one seeming more desirous than the other to depart and be with Christ. They all declared, that they rejoiced at the prospect of soon seeing him face to face, who by sufferings and death had redeemed them from the power of sin and the fear of death. In watching the departure of many, we felt indeed as if heaven was opening to them.

"Parents were removed from the embraces of their children, and departed with joy, as did many children out of the arms of their parents. Thus the Lord gathered in a rich harvest. Many of the patients even expressed sorrow at being left behind. This melancholy scene, therefore, afforded subjects for praise and thanksgiving. Here we reaped the fruits of the tears of our predecessors.—Who would have expected this, fifty years ago, when no European durst show his face, without being unmercifully murdered, not to speak of the human sacrifices offered up by the heathen Esquimaux, to appease evil spirits. Here is, in truth, made manifest the power of the word of the cross, among the most benighted nations."

The Brethren at *Hopedale*, under date of September last, write as follows:—

"The schools were punctually kept during the winter, and well attended by all the scholars. The Lord has laid a special blessing upon this part of our duties, and the children have learned many texts of scripture, and many verses. We have also had frequent instances, that the Spirit of God applies the truths contained in them to their hearts.

"The word of the cross, which we preach in weakness and simplicity, has approved itself as the power of God, in the hearts of our people. Some, indeed, among the young, are still deficient in spiritual life; but of the greater part of our congregation, we may declare that they grow in the love and knowledge of our Saviour. We rejoiced to hear their expressions after their illness. Our congregation consits of sixty-five communicants; 34 received into the congregation, of whom 13 are candidates for the communion; 58 baptised adults; 16 boys and girls, and three unbaptised infants; in all, of 176 persons."

We take the following additional extracts from letters written by the missionaries of the Brethren. The following is from *South-Africa*. A communication from *John Lemmertz*, under date of May 21, 1828, gives an account of his journey from *Gnadenthal*, to the land of the *Tambookies*, where he arrived in March of the same year. Their joyful reception of the word and ministers of Christ, is described in the following extract:—

"Being on the borders of the Tambookies' country, we were visited by many of them, who expressed their joy, that we had come to make them acquainted with the word of God. Schelella, a captain, and an old man called Baba, were present at our evening service, and stayed with us during the night. Their conversation with us was affecting. The latter, who had been with us two days before, said he had not been able to sleep, but continually thought of the words he had heard from us. When he took leave, he put his hand upon his breast and said, "I feel such sweetness in my heart, that I cannot describe it. O, pray for me, that I may also have the favour to become acquainted with the Saviour."

The subjoined paragraph, from others of the Society's labourers, shews the influence of the gospel in *Greenland*. A brother at *New-Hernhut* writes, under date of June 10, 1828, as follows:—

"As to our dear Greenland congregation, we have great cause to praise the Lord for the mercy he has shewn to us in the year past. Our people have proceeded, under the guidance of his Spirit, in the path of life, and increased in the love and knowledge of their Saviour. His word has been spirit and life in their souls, and, though preached by us in weakness, approved itself as the power of God, directing them in the way to life everlasting, and their comfort and support in all the circumstances of this life."

Another at Lichtenfels, says—

"I have the pleasure to inform you, that the greater part of our Greenland congregations have grown in grace, and bear witness to the fruits of the gospel, by their walk and conversation. We have been delighted and edified, when speaking with the communicants previous to the celebration of the Lord's supper. We heard their expressions of love to the Saviour, and gratitude for his mercies, with thanks and praise for the work of the Holy Spirit in their souls."

And the power of divine grace at the same station, is thus described by another of the brethren:—

"The work of the Lord and his Spirit among the Greenlanders is manifest; many of the young people are convinced of their lost state by nature, and ask what they must do to be saved. Those who have found mercy, and are Christians in heart and truth, walk worthy of their vocation, and show forth the praises of Him who hath called them out of darkness into his marvellous light, proving that they are under the influence of the spirit of Christ. We are particularly encouraged when we visit the sick and dying, and perceive their unshaken faith in the atonement of Jesus, and their hope and assurance of everlasting life and bliss in his presence. They therefore meet death with a firmness and cheerfulness, which bespeak their having found true rest for their souls, not founded upon the pretended courage of the unbelieving philosopher, but upon having Christ in them, the hope of glory."

### FRENCH PROTESTANT LETTERS.

We present to our readers, this week, another of the French Protestant letters, addressed to the General Assembly of the Presbyterian Church. The others will follow in course, as our limits may permit.—*Philad.*

To the Rev. Ezra Stiles Ely, D. D. the Moderator of the General Assembly of the Presbyterian Church in the United States.

*Most respected Brother in Christ*—Encouraged by the brotherly letter which you have written in the name of your churches, to the churches of France; and holding, on our part, the sentiments which it expresses, because the Spirit which dictated it to you, is the Spirit of our common Master and Saviour; we presume to address you on a subject, which, without doubt, will be interesting to you, as it is to us.

A colony of our countrymen have established themselves at New-Vevay, in the state of Indiana, on the banks of one of the tributaries of the Ohio. Long since, we cherished the design in our Canton of procuring them a pastor; but the natural indolence of our hearts has delayed the thing, for want of information and means. Recently, an article in one of our journals recalled our attention to this subject, by giving us an idea of the spiritual destitution of our brethren in Indiana, and by publishing ridiculous details respecting the only opportunities of worship within their reach. Upon which, we formed ourselves into a committee, in order to lay hold of the business seriously. Our first step, necessarily, must be to obtain the following items of information, which, dear Sir, we pray you to procure us.

1. What is the moral and spiritual state of the said colony?

2. Of what nature are the religious supplies within their reach? What are the religious principles of the preachers who visit them? What is the length of their stay in the colony? Are their visits frequent? Are they stated? Are the preachers authorised to administer the sacraments? Have they the means of christian education for their children in the colony? Have they faithful, pious laymen, who are interested in promoting the kingdom of God, and who are able, by their diligence and zeal, to supply in some degree the place of a pastor?

3. May any contribution, money, or provision, be expected of the inhabitants of Vevay and the vicinity, in support of a spiritual guide? What would be the amount, at least approximately, of what might be expected of them?

4. What would in all respects be the most advantageous way of providing for these spiritual wants? Whether would it be better to send a minister from our Canton, or try to obtain one in the United States? Could your churches furnish one for them? After mature consideration, what plan would be the most economical?

We thought, much esteemed brother, that in order to obtain the necessary information, we could not do better, whether in relation to certainty or dispatch, than to address ourselves to the members of a Synod, which has manifested so much interest in, and brotherly affection towards churches, that, like ourselves, speak the French language. We should look upon it as a favour from the Lord, to be permitted to enter into a correspondence of any kind with churches so lively as yours; and with much greater reason we thank him for the privilege of entering into it, not only for the purpose of brotherly intercourse, but also for the important business of the salvation of souls.

Most esteemed brother, we implore upon your churches, your venerable colleagues, and yourself, the most precious graces of the Holy Spirit; and we also recommend ours to your fellowship and prayer. In the name of the committee,

St. PILET JOLY,
Pastor of the French Walloon Church of Frankfort on the Main.

Morges, *February* 3, 1829.

### ANNIVERSARIES IN PARIS.

The London Record, of May last, contains a letter from Paris, giving some account of the religious anniversaries at that place; from which it appears that the cause of evangelical piety is gaining ground in the heart of the French nation, and that the friends of the Redeemer in this nation are awaking to more vigorous efforts in behalf of the extension of the gospel.

The Tract Society "was remarkably well attended."

The missionary meeting, "held in the church of St. Marie," was opened by a report, "giving an energetic and beautiful survey of missions all over the world, but especially of the progress made during the last year in France." Eight branch societies had been added the past year, amounting in all to more than thirty, besides many ladies' societies. "Even in some distant mountain villages, little associations have been formed by women, for working for the missions." There was an augmentation of the funds of 8000 francs. "The ladies' sale, at the new-year, brought 3400 francs." ($680!)

At the Bible Society meeting, the rooms in a private house "were immensely crowded."

Afterwards, the Christian Moral Society met; and "Mr. Luteroth again united all the circle at his house in the evening."

The next day, Saturday, was destined for the ordination of three missionaries, who are to be sent to the Cape of Good Hope, under the care of Dr. Philip, who "has kindly undertaken to take these young men under his wing, and see them comfortably settled." They will be under the superintendence of the Paris Missionary Society, but are expected to profit by Dr. P.'s "local knowledge, in the prosecution of their labours in Africa." The approbation of the Consistory was unexpectedly obtained; the church of St. Marie was procured for the ceremony of ordination; and at 2 o'clock filled with worshippers.

"Beneath the pulpit was placed a table, on which was laid the word of God. Opposite to it sat the three young men, in the dress of ministers; and round sat the pastors, in their robes, and the members of the Convocation. Mr. Grandpierre ascended the pulpit, and addressed his young friends from these words, "The love of Christ constraineth us." He seemed at first unable to master the powerful emotion he felt, but at length succeeded. He gave them most beautiful counsel, consolation and encouragement. He enumerated the peculiar trials, to which, as missionaries, they would be exposed; the spiritual trials they would feel as Christians; the discouragements they must expect; but in all, he led them to repose on the love of Christ as all-sufficient to strengthen them; and finally, that the love of Christ could never fail. Their love to him might be feeble; his was powerful. Their love was subject to changes and infirmities; his was eternal, and would accompany them beyond the grave. He then called upon them, in the face of the assembly, to state their voluntary desire to undertake the office of missionaries to the heathen; and Lemue, in the name of himself and his brethren, made a simple confession of their faith and willingness to leave all and follow Christ, that they might preach to the heathen the unsearchable riches of his glory. The three then knelt down, and Mr. Grandpierre, in a solemn manner, asked them the usual questions, to which they answered by raising their hands. He advanced, and laying both his hands on Lemue, solemnly consecrated him in the name of the Father, Son and Holy Ghost, to be set apart to preach the gospel to the heathen. In like manner he did to the other two. He seemed absorbed by the deep feelings of his soul. The Holy Spirit was no doubt present. I felt it in my own heart; we all felt his powerful influence. All the pastors, in succession, laid their hands upon their heads; and some were deeply affected, as they spoke a word of encouragement, or offered up a silent prayer in their behalf. Many wept aloud, and accompanied them with their blessing. At this moment a choir, composed chiefly of the ladies of the missionary committee, and several gentlemen, sang the hymn, "*Divine Saveur, nous te prions pour eux.*" Mr. Paulmier, of Rouen, prayed for them from the fulness of his christian love, and they were pronounced to be, before the whole congregation, ministers of Christ, authorised to preach the eternal word of life. After the whole was concluded, the young missionaries arose from their knees, and Mr. Grandpierre came forward, and embraced them with brotherly affection. The rest of the pastors, and all their friends, gave them likewise the kiss of peace, and welcomed them with joy, as labourers in the vineyard of Christ."

*Items concerning Legh Richmond.*—He was born A. D. 1772, and died A. D. 1827, and was instructed by his mother in the truths of the bible from his childhood. At 17, he entered the university of Cambridge. Like Thomas Scott, he entered the ministry previous to his possession of vital christianity. His first impressions of a spiritual nature of the gospel system were received, while reading Mr. Wilberforce's book on practical christianity. He entered on the curacy of Brading and Gaverland, in the Isle of Wight, in July, 1797, and the change of his religious views occurred the September following. He was an extemporaneous preacher, and a member of the church of England. "High churchmen were wont to brand him with the name *itinerant*." He was a lover of benevolent institutions, firm in his principles, of a sweet temper, and affable in his manners.—*Zion's Advocate.*

*A word from England.*—In Newcastle, England, out of 3,400 Sabbath school teachers, 870 of them have been brought up in Sunday schools. Out of the Sunday schools in that town, there have been raised up twenty-six local preachers. Rev. Dr. Morrison, missionary to China, was educated in a Sunday school in that town. He has translated the scriptures into the Chinese language, and thus opened the way for the introduction of Christianity into one fourth of the globe.

*Cause of Peace.*—The General Conference of Maine, passed resolutions in favour of the American Peace Society, and recommending to their delegates to other religious assemblies, to bring this subject specifically before such assemblies. The Conference, says the Christian Mirror, "appeared to take a very great interest in the subject. One of the honorary members requested liberty to vote on the question; and it was voted, that the provision of the constitution, so far as it related to the voting of honorary members, should be suspended, on the present occasion, that honorary members should be allowed to vote. On the motion of another member, the vote was so far amended, as to extend the right of voting to *all* the gentlemen present. The vote was then taken by rising, and the resolutions were *unanimously* adopted.

"Many of the *ladies* present after the meeting, expressed great regret, that the privilege of giving their testimony against the custom of war, was not extended to them also, and some ladies did actually rise.

"Should all the religious societies in christendom pass similar resolutions, the custom of war would be at once abolished."

*Maryland.*—An article in the Christian Herald contains the following information, touching the progress of benevolent enterprise in Maryland:—

"It may be gratifying to learn, that this state is *improving*. Amid all the ignorance, and vice, and irreligion which prevail, I occasionally meet with something that reminds me of the land of the Puritans, and that authorises the expectation of better things to come. Sabbath schools are becoming quite common among us, and many of the slaves are taught to read the scriptures. Bible and Tract Societies have been established in almost every village, and many of the people begin to see the necessity and to appreciate the value of good religious instruction."

*Movements in Cincinnati.*—A Society auxiliary to the American Temperance Society, was formed at Cincinnati, Ohio, on the 4th of July inst.

An Association has also been formed, at the same place, by a few individuals, for the purpose of conducting a bible class, to be composed of apprentices and other youth of the town.

On the 6th of July, a meeting was held at the same place, at which a constitution for the Infant School Society of that city was reported and adopted.—*Philadelphian.*

*Vermont State-Prison.*—Will the convicts take the business into their own hands, and see to their own reformation? There are certainly more signs of it, than there are that our legislators will do their duty in this respect. Two of them the other day, gave us fifty cents each for tracts, for distribution among their fellows. Several have requested bibles, one of which had been placed in each cell at the expense of the state, but which it was formerly found impossible to preserve from injury. The Superintendent, we believe, has furnished such as desire them. In one cell, at least, the *form* of worship is daily used, if nothing more, and the monthly concert is observed.—*Vt. Chron.*

*A Bible for every Family.*—At the meeting of the Cortland Auxiliary Bible Society, held in Cortland village on the 23d inst. a resolution was adopted, to raise $1000 a year, for two years, to aid in supplying every destitute family in our nation with a copy of the holy scriptures. This amount, we presume, will be raised with little difficulty. It is a common cause. Not only every Christian, but every patriot, every philanthropist, should cheerfully co-operate in a work so essentially connected with the interest and happiness of our country.—*Cortland Obs.*

A Sabbath School Union for the county of Chittenden, Vt. was formed at Jericho, June 9th; and a depository of S. S. books has commenced at Burlington, under the care of Mr. Edgar Hickock. After the society was formed, it was resolved, "that the officers of this Society be considered not as *honorary*, but *executive*, and that much, under God, depends upon a faithful discharge of their duties." This resolution is rather a singular one, but very important. The church wants no sinecures at this day.—*Vt. Chron.*

The General Agent of the American Bible Society, acknowledges the receipt, by the hand of Mr. James O. Brown, of the sum of sixty dollars, a fourth of July offering, to give more free course to the word of God, in the United States, from five members of one of the churches in Newburgh.

A newspaper, says the Hartford Observer, called "The Catholic Press," has been established in this city. The first number has made its appearance. It is published for "the Catholic Tract Society."

There are sixty nuns in the Georgetown Convent, Washington. They are schooled two days in the week in the art of making pies, tarts, puddings, &c. besides French music, the guitar, and *to dance gracefully.*

## HOME MISSIONS.

To him that hath shall be given, is a precious maxim for the encouragement of individuals. The spirit of the same maxim, no doubt, applies to feeble churches, that maintaining the life of true godliness, under disadvantageous circumstances, are pleading with the great Head of the Church for the blessings of a regular ministry. Take the following as an illustration:—

### A FAITHFUL CHURCH.

In the "up-country" of South-Carolina, five years ago, a little church was gathered by a missionary now in the west. It was the fruit of a little revival, by the divine blessing on the labour of half his time for ten months. About a year after he left them, the writer was sent as a missionary to renew the ordinances of the gospel. He found a church of twenty-three members. Their hearts had not grown cold; they had continued to meet, to read, to pray, and to exhort one another. Often, and with many tears, did they mention the name of their beloved missionary, who had been called from them, and for whose return they had not ceased to beseech the Lord. They had prayed themselves into the confident belief that he would return, and seemed disappointed to receive, and hesitated in turning the current of their feelings towards a stranger; slow to believe that another could do them any good.

Their Sabbath school, which had expired, was revived on a permanent plan, and a library added. The means of grace shared equally with another congregation, were again in operation; the confidence of the people was gained, and in space of sixteen months, the church had nearly doubled its original number.

Again for eighteen months they heard only a

transient sermon; and they resorted to reading, prayer, and exhortation; their piety did not decline; their confidence in God did not waver. Their Sabbath school flourished; their library increased, their lamps were full of oil, trimmed and burning, and they were watching, ready to receive their Lord, confident of his coming.

Last autumn the Lord sent them another servant, who immediately commenced a faithful discharge of his duty, well sustained by a faithful church. They are at this moment enjoying a revival which has already added forty converts to the communion.

Churches of our Lord, this notice is designed to reprove and encourage you. This was the youngest and feeblest of our churches. Added to the discouragements of opposition and sectarianism, it had insignificance and poverty to struggle against. Their whole success is manifestly, under God, the result of a faithful church. It was because they were known to be a praying people, hungering and thirsting for the bread and water of life, that a second missionary was sent, and without aid from the Missionary Society they must probably have declined to oblivion. They had not strength to supply themselves, and our ministers were too few to help them. This they felt, and cried unto the almighty Helper. God who hears the crying raven, heard his crying people, and sent them as labourers, those with whom he would also send his Spirit. Other churches in the neighbourhood, older, abler, but far less praying and faithful churches, remain unblest and declining, while this one, lately a scion in the midst of the grove, is extending its branches of fruit and overtopping the forest. The Lord will be faithful to those who are faithful to themselves and to him.—*Am. Pastors' Jour.*

## WESTERN AGENCY.

This agency, as appears from their report, supported within the year ending in May last, no less than sixty-nine missionaries, at the expense of $5,700. The receipts for the year were more than sufficient for this object. They have ninety-five efficient auxiliaries, whose contributions have become regular and efficient:—

"During the year, thirty new fields of labour have been taken up by the Board, where congregations are organised, and churches planted or revived, and to whom the gospel is statedly preached. The blessing of God has attended the labours of their missionaries. The congregations, with few exceptions, have increased and strengthened, at the stations to which they have been appointed, and numbers have been added to the fellowship of the people of God. Revivals of religion have prevailed to some extent. Those congregations which have been most distinguished in this respect are, Sheridan, in Chatauque county, North-Clarence, in Erie county, Wilson, in Niagara county, Mendon, in Monroe county, Spencer, in Tioga county, and Milan Village and West-Groton, on the borders of the counties of Cayuga and Tompkins. The congregations of Ashville, Westfield, Pembroke, Attica, Parma and Greece, Lakeville, and Moscow, and the union congregation of Bergen, Byron and Clarendon, as the fruits of former revivals, and through the gentle dews of divine influence, have received considerable accessions to the number of the professed children of God among them."

*Home Missionary Society.*—The committee of the American Home Missionary Society at New-York, have appointed a committee of correspondence at Danville, Ky. with a view to increase the facilities of communication with the churches of that state, and especially with such as may seek the aid of the Society in the support of the stated ministry of the gospel. The committee consists of Rev. Gideon Blackburn, D. D. Rev. David Nelson and Mr. Michael G. Youce, who have consented to serve until the friends of missions in that state shall adopt some more systematic measures of co-operation with the national institution. Rev. J. T. Hamilton has accepted of an agency in the same state, to act under the advice of the committee, and has entered on his duties.—*Home Miss.*

*Field to be occupied.*—Recent communications assure us, that there are in Kentucky not far from 600,000 inhabitants, and the whole supply of presbyterian ministers is only 50; and these, it is said, are one-fourth of the whole number of ministers of all denominations in the state. It is therefore estimated that 400,000 souls in Kentucky are destitute of the stated administration of the gospel, while multitudes seldom hear the voice of a christian minister of any kind. "This," says a correspondent, "will be seen to be the true state of things, when you reflect that a strip of country, beginning at Marysville, on the north of the state, running with the road through Paris, Lexington and Danville, and terminating at the Rolling-Fork, below Lebanon, a distance of about 130 miles, and embracing a space of 15 miles, on each side of the road, includes nearly three-fourths of all our ministers, and perhaps half of all others in the state."—*ib.*

## REVIVALS.

*Maryland, Otsego Co. N. Y.*—We are gratified to learn by a clerical friend, that a precious work of grace, which has for some time been prevailing in an adjoining town, has at length extended to Maryland. The work appears to be of a general character, as to extent; and it has existed for several weeks. The subjects of it are thought to be numerous for the time. What a privilege it must be to live in such a place as this; and how responsible the situation!

*Society-Hill, S. C.*—It appears by a letter from Rev. Mr. Ball, contained in the Richmond Herald, "that the quickening influences of the Holy Spirit is now manifestly felt by those who a short time since were spiritless and unprofitable servants in the vineyard of the Lord." Of the subjects of the good work in that place, between 70 and 80 have professed their faith in Christ, chiefly of the young.

*Poolersville, S. C.*—Extract of a letter from Rev. Michael Dickson, of Poolersville, S. C. addressed to Dr. Ely, dated July 6, 1829:—

"My congregation has been blessed during the three last months, with the gracious and refreshing influences of the Holy Spirit. Twenty-five have been received into the communion of our church. Many have taken the anxious seat; fifteen of whom have, within a few weeks, expressed a hope of having experienced a change of heart, and give some satisfying evidence that they have passed from death unto life; and will, on next Sabbath, be publicly incorporated with the visible church. I humbly hope that what we now enjoy is but the foretaste of still more copious effusions of the Spirit of all grace, and that the set time to favour this portion of the Lord's vineyard is about to arrive."

# WESTERN RECORDER.

## UTICA: JULY 28, 1829.

*Indian Wrongs.*—We are rather surprised to see the religious papers so nearly silent as to the policy of the present administration, in reference to Indian affairs. The plan of virtually compelling the Creeks to migrate to the Rocky mountains for *fatherly* protection, will be to establish a precedent which may soon be extended to the Cherokees, and for ought we see to every tribe whose land happens to be coveted by avaricious speculators among the whites. One would think that the guilt of African slavery was enough for the nation to bear, without the additional crime of injustice to the aborigines. And what if this policy should be pursued? What would become of Indian improvement? Will the wilderness of the Rocky mountains be a good place to acquire a knowledge of agriculture, the arts and sciences of civilisation, and the doctrines and duties of christianity? No such thing. It is all hollow pretence—sheer selfishness! The Georgia speculators may say what they please, and the new administration may become their abettors; but the transactions now on foot, unless we have totally mistaken the subject, will be a foul blot on our nation's character.

The worthy editor of the Cherokee Phœnix is awake to this subject. Will no one second his views? Hear him:—

"When we reflect upon the prospects of the Cherokees and their kindred tribes, and the methods and devices of interested white people to obtain their lands, we feel what is not in our power to express. We feel indignant at such arbitrary measures. We often ask ourselves, are we in the United States, the refuge of the oppressed—the land of christian light and liberty? Where is the superior excellence of republicanism? While we would feel indignant at the persecuting civil power which would bear us down to the ground, we mourn for the apathy and indifference of the christian community on the subject. How few are there who will venture to speak a word in our favour? For our part we think, if the public opinion is not for the Indians, we must fall in spite of laws and treaties, for the signs of the times convince us that laws and treaties will form no barrier to the cupidity of our white brothers. But will not justice be outraged? It will be an easy thing for the state of Georgia, whenever she shall think it necessary, to possess the country by force of arms. Even if she should be resisted, the poor Indians can easily be crushed to the dust; but a day will come when impartial justice must have its course."

Let the present policy be pursued awhile, and the wrong will be perpetuated. The Indians will be "scattered and peeled," almost without remedy, except by miracle. The love of gain and the desire of preferment are insatiable; and nothing but the strong voice of public sentiment will ever drive the men of power from their favourite purpose.

But whatever is to be said or done in a political point of view, there is surely one christian duty in relation to the subject, which is of a most urgent nature. The friends of missions have an interest at the throne of grace. While pleading for the poor heathen, let them remember the aborigines. Let daily prayers be offered; and at the monthly concert, let the united cries of American Christians ascend into heaven, in behalf of this despised and much injured race.

"*It hath been declared unto me * * that there are contentions among you.*"—This admonition was intended for other Christians, besides those of Corinth; and who knows but it might be found applicable at the present time? However this may be, there can be no harm in cultivating a spirit of more entire unanimity, and cherishing a more uniform and tender feeling of brotherly love. This is a work in which Christians should always abound. The bible gives it a prominence among the graces of the Spirit. The apostles beseech the brethren to abound "more and more" in this grace; notwithstanding they had been distinguished for it. What then would the apostles have said to such Christians as those of our own times? Is brotherly love now so prominent among us, that heathen would be compelled to exclaim as in primitive times—"See how these Christians love one another!" Would they not rather incline to demand of us—"What do ye more than others?"

Where there is a general deficiency in this grace, the fault must belong more or less to almost every individual; for where "love unfeigned" so abounds, as to give demonstration of its existence and power, it will of necessity have a diffusive influence. It will kindle up the same holy flame in the bosom of others. Accompanied, as it ever must be, by patience, humility, meekness, and forbearance, it will sooner or later win its way into the coldest heart of an erring brother, and disarm even malignity of its bitterness. Accompanied, too, with simplicity and frankness of communication, it will create confidence in others, and do more than every thing else towards promoting union of effort amidst the vigour of christian activity. "Little children, love one another," was the frequent direction of "the disciple whom Jesus loved," a disciple whose high privilege it had been to rest his head upon the bosom of his Master.

*The new Pope.*—The new Pope, by the latest accounts, is said to be exercising comparatively a liberal and tolerant spirit; and this to Jews, as well as to every denomination of Christians.

"If reports are true, a great revolution is also about to take place, in the whole domestic circumstances of the catholic clergy. It is stated that the Pope has decided on granting them permission to marry."

If these things are so, it will still be well to bear in mind that there is a *necessity* in the case. Light has, for a long time, been gradually penetrating the dominions of the man of sin; and unless he begins to yield a little to its influence, his power will be wrested from him. Nor should it be forgotten, that at the present moment, the most remarkable efforts are making towards the extension of the papal religion over the whole face of christendom. Concessions, too, have just been made (perhaps justly) to the Catholics in Great-Britain: and now, as they are *assuming* a milder aspect than heretofore, they are differing little in *an essential* point of view, from what is generally understood to be the spirit of high church principles. Who knows what union of influence, what coalitions may hereafter take place. The present good natured age is given to change. The spirit of inquiry on the one hand, leaps over all former bounds; and on the other, is not over-scrupulous about "nice distinctions," as the phrase is. For ourselves, we cannot view such rapid movements as these, without some mingled sentiments of solicitude.

*Romanism in Connecticut.*—The Connecticut Observer mentions that a Roman Catholic press has arrived in the city of Hartford; "whether sent by the institution Propaganda de Fide, or not, we are unable to say. How will it read in history, that in 1829, Hartford, in the state of Connecticut, was made the centre of a Roman Catholic mission?"

*A strange Anomaly.*—Amid the cheering details of the progress of temperance, we occasionally meet with an example in substance like the following:—

"Mr. ——, a man of decided piety, (perhaps an elder or a deacon,) continues to advocate the *temperate use* of spirits, in spite of all arguments or examples to the contrary. The church are awake to entire abstinence; and men of the world are beginning to follow their example; but Mr. —— remains unmoved. Nothing will influence him. Tipplers plead his example extensively; and some of them even go so far as to promise amendment, in case he abandons the use of the poison."

A number of instances of this character have been communicated to us; so many, indeed, as to free these remarks from all personality of application. Yet, for the credit of the church, we trust the number, comparatively speaking, will be found quite limited. And why should a single example of this nature be longer suffered to remain? The apostle Paul understood his duty, surely. Yet even when so wholesome and necessary a thing as *meat* should *cause his brother to offend*, he would eat no more meat *while the world standeth*. Should not a man of piety, in these enlightened times, say as much as this in favour of abstinence from *poison*, which causes multitudes to offend, and ruins thousands and tens of thousands, for time and eternity?

*Sabbath Schools in Albany.*—There is something in the examples of these schools which ought every where to be imitated. A few months ago, the whole city was districted and explored, with the view of obtaining an increase of scholars. By the annexed paragraph, from the Register, it appears that a *second* entire survey has been accomplished:—

"About a fortnight since, arrangements were made by the selection of judicious committees, for again visiting the whole city, (containing about 20,000 inhabitants), to gather into the Sabbath schools every child of suitable age. Within the period of one week, the whole was accomplished. From this visitation, it appears, that seven hundred and forty-two new pupils were obtained, and that little above 300 children were left, whose attendance could not be secured; many of them belonging to Roman Catholic families; and the parents of others declining. There is much that is truly gratifying in this efficient mode of doing business; and so far as we know, our Sabbath school teachers stand *alone* in it."

*The Pennsylvania Meetings.*—The statement of "Truth," in our previous columns, on this subject, is entitled to the fullest confidence. He gives the precise information we called for a short time since in reference to the subject. Now let the haters of true religion continue to quote from the proceedings of such meetings, if they please. Still it is but taking testimony from *their own ranks*. It all goes for nothing.

*Scripture Quotations.*—Our correspondents would do well to be more exact in their quotations from scripture. The substitution of such a word as "*honourable*" in place of "*honest*," for instance, might make serious innovations upon the doctrines and duties of religion. Mistakes equally serious often occur in manuscript; and it sometimes happens, that the editor is too much occupied in other matters to make a *timely* correction. It is a good rule for writers, often to examine the texts they quote, even when they feel confident that their memory is not defective. Such examinations at the present day, we suspect, would lead to some rather strange discoveries.

*Standing up during the Exercise of Singing.* Some one in the Boston Register makes quite a question of this subject; as if the posture of the body was an affair of great consequence. Why not begin with the "weightier matters?" Though one should rise up in person, his heart might still be grovelling. This, we fear, is no uncommon case. If reformation is to be undertaken, the first step is to bring religious influence to bear directly upon our schools of cultivation; and the second is, to induce every worshipper to bestow that kind and degree of attention to church music, which will secure the cultivation of such associations as are decidedly of a pious character.

*Western Luminary.*—The sixth volume we are pleased to see commenced on a sheet enlarged to the common size. Rev. Mr. Hinkley assists in the editorial department.

☞ The MINUTES of the last General Assembly of the Presbyterian Church are now published; and all to whom they are sent, are informed, that they consist of ten closely printed sheets, and that the work being periodical, is chargeable with *fifteen cents* postage for any distance under 100 miles, and with *twenty-five cents* postage for a distance over 100 miles; and no more. The whole statistical reports, including ministers and churches, and their post-office address, are printed in these pages; together with the entire correspondence of the Assembly. E. S. ELY, *Stated Clerk.*

*Philadelphia, July 17, 1829.*

Editors of papers friendly to the presbyterian church, will confer a favour, by giving publicity to this notice.

*For the Western Recorder.*

"Thy kingdom come, Thy will be done."

Many a man utters these words in prayer daily, and yet never puts forth his *means* or *exertions* to advance the cause he professes to love.

Now a question or two in your ear, my friend.

Do you believe God will accomplish the conversion of the world by *miracles?* Do you not know that men cannot believe in Him of whom they have not heard; cannot hear without a preacher; and that none can preach except they be sent?

Surely every man of observation does *know*, that God works by *means;* and that by the "foolishness of preaching, he saves them that believe."

Now a word of Advice.

Never come before God with pretended prayer for the extension of Christ's kingdom, until you have exerted yourself, and done something worthy the object you profess to desire. Pay more than your shilling, or dollar, or *ten* dollars, if able. Sell that *farm*, or *house*, or *mortgage*, or that *bank stock*, to some poor deluded fanatic, who is determined to have his portion in this world, and put the means into the Lord's treasury; and then go and pray for a blessing, and pray God to convert the heathen. But not until you have done something towards cutting the cords that bind your soul to earth; not till then, dare presume to approach God with the pretension that you desire his glory and the advancement of his cause.

The astonishing *inconsistency* of some professors of religion on this subject, is enough to fill all heaven and earth with amazement.

"Be astonished, O heavens," at this fact, that there are some professed disciples of Christ, who live in this world of rebellion against Heaven, with as much apparent indifference, as tho' God had sent them here to be happy, in serving themselves, and disregarding his cause.

Reader, are *you* of the number?

NATHAN.

*For the Western Recorder.*

## LATE COMING TO CHURCH.

Mr. Editor—I am greatly troubled with the habit of late coming to church, which so generally prevails in my congregation. I have often spoken to my people concerning this matter, but they still persevere in waiting for each other. If I commence the service at the usual time, by asking a blessing, by reading the scriptures, or by singing, it is all the same to them. The continual trampling of feet, the ceremony of exchanging seats, and the habit of gazing at those who enter, seem to engross the attention of the worshippers for nearly a half hour after the services commence. Or if I sit waiting after the usual time, with the hope of having the advantage of a still house, the evil only grows worse. The late comers will be still later, as if desirous of saving time to themselves from a wearisome service. So I am compelled to begin at the set time, in the midst of noise, the worship of that Being, who is a God of order and not of confusion; which of course is a grievous trial to me, as well as a loss to the congregation. I send you this statement, with the hope that some who may read it will be induced to reform.

Your's, &c. CLERICUS.

Remark.—This habit has generally a concomitant which is no less disagreeable. We allude to the practice of leaving the church before the termination of the service, to prevent a few moments delay of dinner, or to avoid a shower, which will not be over quite as soon as the service may close. It is difficult to say which of these habits should be most censured, especially as they often belong to the same person.

# POLITICAL.

## FOREIGN.

By the arrival at New-York, on Wednesday last, of the packet-ship Britannia, London dates were received to the 5th of June.

*Russians and Turks*—It appears from the following article, that the campaign between these powers has finally commenced:—

*Bucharest, May 5.*—The new campaign is opened. According to the Russian accounts, 120,000 men are to pass the Danube. The troops look very fine. The Turks are said to be strengthening all the approaches to Silistria, for three leagues northward. Shumla seems impregnable. It cannot be approached till eleven out-works are taken. Numbers of workmen are employed in making the ways over the Balkan passable.

*London, June 5.*—At a late hour last night, we received the Prussian State Gazette, of the 30th ult. which contains news of considerable interest from the seat of war on the Danube. The following is the account which the Russians give of their recent success, which seems to result only in the re-investment of Silistria, the siege of which they were obliged to raise at the conclusion of the last campaign:—

*Warsaw, May 26.*—The campaign on the Danube has commenced with the investment of the important fortress of Silistria, which has been executed with equal energy and success.

On the 17th of May, at 3 o'clock in the afternoon, the corps reached the village of Almalui, five wersts from Silistria, without having fallen in with the enemy on their march. Here the commander-in-chief divided his corps into three columns. The first fell in with the enemy, about 5000 strong, who occupied some entrenchments which we erected last year, two wersts from Silistria. A brisk attack made by a regiment of Cossacks, under the eye of the commander-in-chief, upon a mass of Turkish cavalry posted upon the heights, was the signal for a general battle. The infantry, which quickly followed, attacked with equal zeal; the enemy was broken, and in less than a quarter of an hour, driven from all the works which he occupied on that point. The centre column followed this example; but the left column met with greater resistance, and as it had a longer march to make, it did not arrive as soon as the others. Gen. Krassousky having given his troops an hour's rest, led them against two strong redoubts, which were very advantageously situated, and which were taken in a moment. The Turks, who were driven back at every point, now thought of only getting back into the fortress.

Our flotilla on the Danube, commanded by Rear-Admiral Patiniotti, supported these movements; so that the investment of the very extensive fortress of Silistria was not only effected in a single day, but the troops advanced within the distance of cannon shot of the walls. On the following night our Cossacks took a Turkish courier, sent by the Pacha of Silistria to the Grand Vizier at Shumla, to inform him of the investment of the place, and earnestly begging assistance.

The loss of the enemy on the 17th of May, may be about 400 or 500 men killed and wounded; ours is about 150 men killed and wounded. The bridge built at Kalarasch, the completion of which was delayed by the overflowing of the river, will be finished in two or three days, and, as well as the bridge at Hirsowa, will facilitate the communication with the left bank of the Danube. The communications of the besieging corps are fully secured, and the detachments sent out to scour the country have only met with a few straggling parties of the enemy.

Admiral Greig, having been informed at Sizeboli, of the appearance of the Turkish fleet in the Black sea, hastened with the squadron under his command to go to meet it.

*Portuguese Affairs.*—M. de Palemella left Paris on the 31st May, for London, and thence, as it was supposed, for the island of Terceira, where he was to establish a regency in the name of the young Queen, Donna Maria de Gloria.

Sir James McIntosh's motion in the British parliament, for inquiring into the state of Portugal, had been agreed to, but the ministry declared they could not interfere in the internal affairs of that kingdom. Mr. Peel said the government had not countenanced, and would not sanction the incestuous marriage between Don Miguel and his niece.

Such were the atrocities of Don Miguel at Oporto, that the inhabitants shut up their shops.

*Two Days later.*—By an arrival at Philadelphia, London papers to the 7th June have been received.

There are rumours of battles between the Turks and Russians. Among the rumours one is, that Varna had fallen into the hands of the Turks after a horrible carnage. Another is, that after the Russians had invested Silistria, the Turkish garrison made a sortie, and defeated the Russians, who lost several thousand men.

It is stated that a very severe action took place on the 8th of May, in the neighbourhood of Rudschuck and Giurgevo, between the Turkish garrisons of those places and the Russians, without any decisive results.

Accounts from Bucharest, of May 13, state that Gen. Diebitsch, the Russian commander-in-chief, had been wounded, and been provisionally succeeded in the command of the army by Prince Eugene of Wurtemburg.

It is said that the Russian army in Wallachia has suffered greatly from the ravages of the plague.

Accounts from Zante state, that Missolonghi, the scene of so much heroic Grecian valour, and which since 1825 has been in the hands of the Turks, has at last surrendered to the brave Greek Admiral, Miaulis.

*Havanna Expedition.*—The Mary Jane, arrived at New-York, from Havanna, confirms the report of the sailing of the expedition against Mexico, on the 6th instant. It consists of one 74, two frigates, three corvettes, one brig and one schooner of war, and seven transports, with 3500 troops. Six of the transport ships were American vessels, which were chartered for two months.

Two proclamations of the commander of the expedition, Gen. Barradas, had been published; one to the troops composing the expedition, and the other to be addressed to the Mexicans, encouraging them to return to the "paternal government of the best of Kings."

The British armed schooner Monkey, Lieut. Cole, had arrived at Havanna, in company with the Spanish brig Providence, laden with 350 slaves, which the schooner had captured a few days previous, after an engagement of 35 minutes. Many of the slaves had died of small pox, which prevailed on board, and about 60 jumped over board and were drowned, as the Spaniards had told them their throats would be cut by the English in case of being captured.

*From Colombia.*—Advices from Carthagena, to May 28, represent that attempts were making at Bogota, by means of scattering seditious papers, to excite an insurrection against the power of Bolivar, who was then in Quito, but expected to return to Bogota in June.

Bolivar had ordered a contribution of $500,000 to pay the troops in the army of the South. From $60,000 to $100,000 was the proportion which fell to Carthagena. Three thousand dollars were to be paid by one merchant.

## DOMESTIC.

*The Tariff.*—The Washington Telegraph contradicts the story that the government of the United States has been in communication with the British minister, upon the subject of opening a negotiation with the English government respecting the tariff.

*Specie Arrivals.*—Within a few days, there has been brought to New-York, $100,000, in gold, by a company of Swiss; $30,000 from Carthagena, and $17,000 from Tampico.

John Mellen, formerly of North-Yarmouth, Ms. and lately cashier of the Dover bank, cut his throat, at the Franklin house, New-York, on Wednesday last. Medical aid was called, and it was thought he might recover; but he drank off a vial of aqua fortis, which caused his death.

Wm. Bowyer, of Hanover county, Va. was shot on the 29th ult. by one of his negroes, while he was sitting at supper with his wife, father and brother. Several negroes were in the plot; and the reason for it is, that he meant to sell a part and remove with the rest. Some of the negroes belonging to the neighbours, who had wives living with Mr. B. were also concerned. They supposed if Mr. B. was dead, they would not be separated from their wives.

The Philadelphia Sentinel says—"A very spirited memorial will be presented to the convention about to assemble at Richmond, Va. praying that body, in revising the constitution of the state, to make provision for the gradual abolition of slavery in that commonwealth."

A correspondent of the U. S. Gazette, under date of Washington, the 18th inst. says, "Mrs. Royal was this day found guilty of the charge of being a common scold. Judgment arrested."

Andrew Coyle, chief clerk in the general post-office, has been removed, and Obadiah B. Brown has been appointed in his place. Mr. B. is a baptist clergyman, who has for some years been a clerk in the same office.

Twenty-four revolutionary soldiers attended the celebration of the 4th inst. at Syracuse. Their average age was seventy years.

The steam-boat fare between Albany and New-York, is reduced to *one dollar*, board included.

## DEATHS.

In Rome, on the 19th inst. Miss *Delia Sherrill*, daughter of Dr. Nath'l Sherrill, aged 26.

In Denmark, Lewis co. on the 24th inst. after a short illness, Mr. *Hezekiah Hulbert.*

In New-York, on the 13th inst. after a short illness, *Alanson Fox*, Esq. one of the judges of Warren county.

In Warren, Con. on the 17th inst. Rev. *Peter Starr*, aged 84, and in the 58th year of his ministry.

In Springfield, N. H. Miss *Cynthia Perkins.* In picking her ear with a knitting needle, a sudden motion of the head brought the instrument in contact with her chair. The needle penetrated her head, and caused immediate delirium and death in four days.

In Dryden, on the 10th inst. Mr. *Henry Thompson*, a firm supporter of the American cause, during the struggle for independence, aged 87.

*Drowned*, at Whitesborough, on Friday the 17th inst. *Simeon*, son of Mr. A. S. Martin, aged 7 years. His amiable disposition and gentle manners; his uniformly cheerful discharge of filial duty, and his demeanor toward all, superadded to the rare endowments of his mind, had endeared him to all who knew him. His memory is worthy a better tribute than can be rendered by A Stranger.

## TEMPERANCE SOCIETY.

The anniversary of the Utica Society for the Promotion of Temperance, will be held at the second presbyterian church, on Wednesday the 29th of July inst. at 7 o'clock, P. M. An address may be expected from B. P. Johnson, Esq. of Rome. After the public exercises are closed, the officers of the Society for the ensuing year will be chosen. *July 20, 1829.*

**Dr. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.**

Dr. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July 28, 1829.* 30

Dr. ROBERTS'

**WELCH MEDICAMENTUM,**

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

**NEW GOODS.**

NEW GOODS are received this day, by SHEARMAN & THOMSON.

*July* 21, 1829. 29w4

**CARPETS, RUGS, RODS, &c.**

A NEW lot of Carpets, Rugs, Rods, Bindings, Floor Cloths, Table & Piano Covers, received this day, by SHEARMAN & THOMSON.

*July* 21, 1829. 29w4

**JARS.**

JELLY, Preserve & Butter JARS, of Earthen, Glass and Stone Ware, for sale at the Crockery Stores of THOMAS F. FIELD & Co.

*Utica, July* 20, 1829. 29w3

**BOARDING.**

THE Subscriber, having fitted up the house, No. 139, Genesee street, next door to Peale's Museum, is prepared to accommodate LADIES, GENTLEMEN, and FAMILIES, either with transient or permanent Boarding. The house is situated in a central and beautiful part of the town, at a convenient distance from the canal and stage offices; and no effort shall be wanting on the part of the Subscriber, to provide good entertainment for his guests. E. WOODWORTH.

References—Rev. S. C. Aikin, Rev. D. C. Lansing, Mr. Spencer Kellogg, Mr. A. Seymour, Dr. T. Pomeroy. *Utica, July* 13, 1829. 28w4

**ONEIDA HOUSE.**

THE Subscriber has taken the new Tavern Establishment, recently fitted up by William Clarke, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

*Utica, July* 6, 1829. 27

**HENRY'S COMMENTARY, VOL. 3.**

HASTINGS & TRACY have just received the 3d volume of Henry's Commentary, which the Subscribers are requested to call and receive. The 2d volume is also ready for subscribers and others.

*Utica, July* 14, 1829.

**NEW BOOKS.**

HASTINGS & TRACY have just received, Specimens of American Poetry, with critical and biographical notices, in 3 vols. by Samuel Kettell: The Garland of Flora: Memoirs of a New-England Village Choir: Natural History, by Mrs. Mary Trimmer: Mary's Journey, a German Tale: Faber's Difficulties of Romanism. *July* 14, 1829.

## POETRY AND MUSIC.

*From the Episcopal Watchman.*

### SABBATH EVENING.

This holy day, how calm and bright!
'Tis sinking to its couch of rest,
Where evening folds her robes of light
And purple, round the fading west.
It is the hour of sinless joy:
Silence is listening in delight,
And earth, like a dear infant boy,
Is slumb'ring in the arms of night,
So still, it seems a voice from heaven,
Were whisp'ring of its sins forgiven.

The mists upon the mountain steep,
The tempests on the ocean's breast,
And night shades o'er the forest deep,
Are sinking on their holy rest;
And yon lone trees, whose whisp'rings stay
In converse sweet the evening air,
Like wandering, silent saints that stray,
To give their hearts in voiceless prayer,
Mysterious murmurs seem to raise,
Responsive to their Maker's praise.

And round yon vault, eternal fires
Are lighting up the blue profound,
And stillness waits the seraph's choirs,
Till heaven's deep organ gives the sound.
Father of all! while earth and sea
And heaven, are vocal with thy praise,
Oh may my ransom'd voice to thee,
Its loftier adorations raise,
Devoting to thy courts above,
A soul of prayer, and praise, and love. P.

In psalm cxviii, which he regards as being written by David, for a thanksgiving ode, on a successful termination of the wars in which he had been engaged, to be sung by the assembled Israelites, with the priests, &c. David himself taking a part; Dr. Good presents the following, as the most probable choral divisions:—

### PSALM CXVIII.

*General Chorus, or House of Israel.*

1. O give thanks to Jehovah, for he is good;
For his tender mercy is to everlasting.

*Chorus of Priests, or House of Aaron.*

2. Let Israel, now, declare
That his tender mercy is to everlasting.

*General Chorus.*

3. Let the house of Aaron, now, declare
That his tender mercy is to everlasting.

*Chorus of Priests.*

4. Let them, now, that fear Jehovah, declare,
That his tender mercy is to everlasting.

*King David.*

5. I called upon Jehovah in distress;
Jehovah answered me at large.
6. *Let* Jehovah *be* for me, I will not fear
Whatever man can do unto me.
7. Let Jehavah *be* for me, be with my succour;
And of mine adversaries I will never be afraid.

*Chorus of Priests.*

8. It is better to trust in Jehovah
Than to put confidence in man.
9. It is better to trust in Jehovah
Than to put confidence in princes.

*King David.*

10. Let all the nations beset me round about,
In the name of Jehovah, behold, I would destroy them.
11. Let them beset me, yea, round about let them beset me,
In the name of Jehovah, behold, I would destroy them.
12. They have beset me as bees;
They are quenched as the blaze of thorns.
In the name of Jehovah, behold, I have destroyed them.
13. Forcibly didst thou thrust at me;
But Jehovah succoured me in the assault.
14. Jehovah is my strength and my song;
Verily, he is become my salvation.

*Chorus of Priests.*

15. Let the voice of triumph and salvation,
Be in the tabernacle of the righteous.
The right hand of Jehovah hath displayed prowess.

*General Chorus.*

16. The right hand of Jehovah is exalted:
The right hand of Jehovah hath displayed prowess.

*King David.*

17. I shall not die; but live,
And tell forth the deeds of Jehovah.
18. Correctly did Jehovah correct me;
But he gave me not up unto death.
19. Open to me the gates of RIGHTEOUSNESS:
I will enter them: I will give thanks unto Jehovah.

*Chorus of Priests—*
*Opening the gate; before which the congregation had hitherto been standing.*

20. This is the gate of Jehovah:
Into it let the righteous enter.

*King David—having entered with the congregation.*

21. I will give thanks unto thee, for thou hast answered me,
And art become my salvation.

*Chorus of Priests.*

22. The stone which the builders rejected
Is become the head stone of the corner;
23. From Jehovah hath this proceeded:
It is marvellous in our eyes.

*General Chorus.*

24. This is a day Jehovah hath made:
Let us exult and rejoice in it.

*King David.*

25. Save, now, I beseech thee, O Jehovah!
Jehovah, I beseech thee, be thou now propitious!

*Chorus of Priests.*

26. Blessed be he that cometh in the name of Jehovah:
From the house of Jehovah we give you blessing.

*General Chorus.*

27. Jehovah is God, and he is shining upon us.
Bind the victim with cords, up to the horns of the altar.

*King David.*

28. Thou art my God; and I will give thanks unto thee:
Thou art my God; and I will exalt thee.

*General Chorus.*

29. O give thanks to Jehovah, for he is good;
For his tender mercy is to everlasting.

*Musical Academy at Geneva, N. Y.*—This institution is conducted on the Logierian plan. We have received a prospectus of the institution, issued on the 17th ult.: But, as will be recollected, we gave our opinion as to its general claims a year ago. A *modification* of the system of Logier, for ought we know, might be attended with good results. To satisfy ourselves of the special claims of the one in question, would of course require other evidence than a mere handbill. The system, as we saw it developed in the London and Edinburgh publications, did not meet our views. This, however, was some years ago. As to late improvements, the facts are not before us. One thing is certain; if the system can greatly facilitate the labour and study of music, without marring the principles of the art, either in theory or practice, it ought to be patronised. But if this cannot be done, then the question of utility must be determined on principles of loss and gain.

## MISCELLANEOUS.

*From Good's Book of Nature.*

### MUSCULAR POWER.

I have calculated the average weight carried by a stout porter in London, at two hundred pounds; but we are told there are porters in Turkey, who, by accustoming themselves to this kind of burden from an early period, are able to carry from seven hundred to nine hundred pounds, though they walk at a slower rate, and only carry the burden a short distance. The weakest man can lift with his hands about one hundred and twenty-five pounds; a strong man four hundred. Topham, a carpenter, mentioned by Desanguliers, could lift eight hundred pounds. He rolled up a strong pewter dish with his fingers. He lifted with his teeth and knees a table six feet long, with a half hundred weight at the end. He bent a poker, three inches in circumference, to a right angle, by striking it upon his left fore-arm: Another he bent and unbent about his neck, and snapped a hempen rope two inches in circumference. A few years ago, there was a person at Oxford who could hold his arm extended for half a minute, with half a hundred weight hanging on his little finger. We are also told by Desanguliers, of a man, who, by bending his body into an arch, and having a harness fitted to his hips, was capable of sustaining a cannon weighing two or three thousand pounds. And not many winters ago, the celebrated Belzoni, when first entering on public life, exhibited himself to the theatres of London, and by a similar kind of harnessing, was capable of supporting even in an upright position, a pyramid of ten or twelve men, surmounted by two or three children, whose aggregate weight could not be less than two thousand pounds; with which weight he walked repeatedly towards the front of the stage.

The elephant, which may be contemplated as a huge concentration of animal excellencies, is capable of carrying with ease a burden of between three and four thousand pounds. With its stupendous trunk, (which has been calculated by Cuvier to consist of upwards of thirty thousand distinct muscles), it snaps off the stoutest branches from the stoutest trees, and tears up the trees themselves with its tusks. How accumulated the power that is lodged in the muscles of the lion! With a single stroke of his paw he breaks the back bone of a horse, and runs off with a buffalo in his jaws at full speed; he crushes the bones between his teeth, and swallows them as a part of his food.

Nor is it necessary, in the mystery of the animal economy, that the muscles should always have the benefit of a bony lever. The tail of the whale is merely muscular and ligamentous; and yet this is the instrument of its chief and most powerful attack; and possessed of this instrument, to adopt the language of an old and accurate observer, "a long boat he valueth no more than dust; for he can beat it all in shatters at a blow." The skeleton of the shark is entirely cartilaginous, and totally destitute of proper bone; yet it is the most dreadful tyrant of the ocean; it devours with its cartilaginous jaws whatever falls in its way; and one of its species, the *squalus carcharias*, or white shark, which is often found thirty feet long, and of not less than four thousand pounds weight, has been known to swallow a man whole at a mouthful.

The *sepia octopodia*, or eight-armed cuttle-fish, is found, occasionally, of an enormous size, in the Mediterranean and Indian seas, its arms being at times nine fathoms in length, and so prodigious is their muscular power, that when lashed round a man, or even a Newfoundland dog, there is great difficulty in extricating themselves; & hence the Indians never venture out without hatchets in their boats, to cut off the animal's holders, should he attempt to fasten on them, and drag them under water.

The hinge of the common oyster is a single muscle; and it has no more than a single muscle in the *chama gigas*, or great clamp-fish, an animal of the oyster form, but the largest testaceous worm we are acquainted with. It has been taken in the Indian ocean, of a weight not less than five hundred and thirty-two pounds; the fish or inhabitant being large enough to furnish a hundred and twenty men with a meal, and strong enough to lop off a hand with ease, and to cut asunder the cable of a large ship.

### HUME.

"The infidel Hume received a religious education from his pious mother, and in early life was the subject of strong and hopeful religious impressions; but as he approached manhood they were effaced, and filial love and reverence were absorbed in the pride of philosophical skepticism. He now applied himself with unvaried efforts to sap the foundation of his mother's faith; and having succeeded in his impious work, he went abroad into foreign countries. When on his return, an express met him at London, informing him that his mother could not long survive; that she now found herself without any support in her distress; that as he had taken away that source of comfort, on which, in all cases of affliction, she used to rely, and her mind was now sinking in despair, she entreated him to give her some substitute for her religion, and to hasten to her with such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and he hastened to Scotland, travelling day and night; but before he arrived, his mother expired; no permanent impression was made on his mind, and he soon relapsed into his former obduracy of heart."—*Silliman's Journal.*

### LEGH RICHMOND.

Mr. Richmond had the habit of connecting every thing with God. Every event, pleasurable or painful; every object in nature, or work of human ingenuity, suggested a subject for devout contemplation, and filled his soul with holy affections. He seemed to possess, in religion, the secret once attributed to recondite philosophy. All he touched became gold, which he converted to his own use, and to the benefit of others. This holy transmutation made every place a Bethel, and every object a cause of some pious emotion; and thus circumstances, ensnaring in their natural tendency, were made to him the medium of nearer access to God.—*Richmond's Memoirs.*

### TIGHT LACING.

The Vermont Journal of the 4th of July, contains a communication from Dr. Palmer, which gives the distressing particulars attending the death of a Mrs. S. of that town, aged 18, which was produced by tight lacing, causing an abscess to form near the pit of the stomach, which burst internally. Dr. P. obtained permission to open the body. In the chest, the left lung was shrivelled to the thickness of one's finger, and its spongy structure destroyed, so as to be wholly unfit for bearing a part in the process of respiration. Its degeneration of structure was what physicians designate by the term *hepatisation.*

"There were extensive adhesions of the stomach and liver to the surrounding parts. The circumstance in this case which led to my giving it publicity was its exciting cause; which, I have no doubt, was the tight dress worn by the patient, previous to and after the commencement of her sickness. This is rendered nearly certain by the fact, that she had never been seriously indisposed until the period when my account of her commences; and that none of those appearances were detected in the lungs, which accompany consumptive diseases. It is further in proof of the same fact, that notwithstanding the extensive ravages of disease, the constitution steadily resisted any participation with the local affection; that there was no fever at the commencement, and very little at any period; and that not of the hectical kind; and that the body was not more emaciated than it probably would be from an equal abstinence from food in a state of health.

"Thus was a life, fortified, and as it were, insured by one of the most vigorous constitutions, *thrown away* in obedience to fashion. The cases of lingering disease, of slowly protracted, yet *certain* death, from the same cause, are of almost daily occurrence. Many of our finest female faces are seen for a few weeks at church, growing gradually paler; then we find them at home with their cheeks suffused with the hectic flush, and the keenly intelligent eye that tells of the fire that is consuming within; and soon we are told that the *consumption* has secured its victim.

"Very many of these cases I have traced in improprieties in the mode of dress; but it has never occurred to me to witness any other case, in which death was produced by this cause so *suddenly* as in the one I have now described. "DAVID PORTER.
"*Thetford, June* 22, 1829."

Pyrrhus exclaimed, as he walked over the battle-ground on the banks of the Liris, oh! with what ease could I conquer the world, had I the Romans for soldiers, or they me for their king! The Christian knows that there shall be but one universal conqueror and one universal empire. That conqueror Isaiah beheld in the visions of prophecy, glorious in his apparel, travelling in the greatness of his strength; he that speaks in righteousness mighty to save. That empire is the kingdom of our Lord and of his Christ, the holy church universal. The bible, the missionary, and the tract, are the invincible army, that go forth, under the banners of the Lord of Hosts, to achieve this conquest, so full of glory to God, and of blessing to man.

Man is, to himself, the most astonishing object in nature, for he cannot conceive what body is, still less what spirit is, and less than all, how a body and a spirit can be united. That is the climax of his difficulties, and yet it is his proper being.

A man who gives his children a habit of industry, provides for them better than by giving them a stock of money.

## LITERARY AND SCIENTIFIC.

### ANCIENT EGYPTIAN CYPHERING.

The professor Seyffaith, who has been lately engaged in examining the precious collection of papyri and other Egyptian antiquities in the royal museum of Turin, among other important discoveries, asserts that he has found a great number of papyri with both Greek and Egyptian writing, in which the figures in texts correspond with each other. He had also seen papyri with calculations, in which the figures are all written in red, and partly ranged according to their order. The most important document of this kind, found by the professor, is a large account, in which the total sums are marked between each column of figures.—This has placed him in possession of the Egyptian system of cyphering, from one to a million, in the demotic as well as in the hieratic and hieroglyphic characters. Among other things are discovered, that the Egyptians employed the decimal system, and that they used one sort of figures for common calculations or accounts, another for denoting the months, and a third for numbering days. Another circumstance, still more curious, is, that the Arabic figures are found among those of the Egyptians, which renders it probable that the Arabians did not invent, but merely borrowed their ciphers. The Egyptians wrote as we do, 1, 2, 3, &c. Even their fractions resemble our's; their fractional figures being written above and below a small horizontal line.

### PATENT STEAM CARRIAGE.

A late London *Sunday* Times says—"We have witnessed, during the past week, several successful experiments of a patent travelling carriage, the property of Sir Henry Anderson, Bart., and Wm. Henry James, Esq. It is propelled by a steam engine, the cylinders and machinery of which occupy a place inconceivably limited, the former being only 3 1-2 inches in diameter, and one foot stroke, (or length.) The failure which has hitherto been experienced in bringing steam-carriages to perfection, is, in the present instance, entirely obviated by the peculiar and simple adaptation of the machinery, and the novel construction of the boiler, which renders its explosion impossible. On Thursday last, we were present at a trial in the neighbourhood of Wanstead, when the carriage proceeded four miles across Epping Forest, over a heavy road, carrying 24 passengers, at the rate of 14 miles per hour, and returned the same distance with 38. It is guided with perfect facility, (of this we ourselves made practical proof); and its velocity can be regulated at pleasure. It was conducted up a hill newly gravelled, about a quarter of a mile in extent, which proved its ascending powers equal to that of any stage coach and four.

### METEORIC STONE.

We learn from the Macon (Geo.) Telegraph, that a meteoric stone fell in Monroe county on the 8th ult. It was about the size of a child's head, and weighed thirty-six pounds. Its fall was preceded by a noise that was heard all over the settlement, and by many at the distance of 25 or 30 miles. The sound was compared to that produced by the discharge of a large cannon, quickly followed by a smaller one, and then by a great number of muskets.

### NEGLECT OF READING.

Many christian professors, to their shame be it spoken, neglect to inform themselves of the great movements of the day, though surrounded with books and papers:—

"The common apology is, "I should be glad to read, but I have not time." This stale apology is seldom strictly true. If there was any thing like system in the daily avocations of life, if a solemn sense of duty was realised as to the importance of being informed on some of the most interesting questions in relation to the church of God, if a desire for religious knowledge was felt, and a habit of reading acquired, I think time would not often be wanting."

*The Dairyman's Daughter.*—It would have been impossible for the author of this wonderful production, Rev. Legh Richmond, to imagine upon his first acquaintance with the subject of it, that his correspondence would lead to his publication of a tract that would in a few years be multiplied to four millions of copies in nineteen languages.

*New Work.*—The western papers announce the publication of "An attempted Explanation of Ezekiel's Vision of the living Creatures and the Wheels, embracing an inquiry into the emblematic design of the Scripture Cherubim." By George Bush.

A new and very elegant mode of decorating the walls of rooms, instead of papering them, has been adopted in Paris. It consists of glass stained by a peculiar process, with landscapes or historical subjects. It is the invention of a retired officer; and in that country, where novelty is so much encouraged and glass is so cheap, the inventor is likely to be well remunerated.

### BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *New-York.* | | Newark Insur. Comp. | par |
| City Banks, | par | Trenton Banking Co. | do |
| Except Franklin | broken | Rahway Farm. & Mech. | do |
| Long-Island Bank | par | Salem S. M. & B. Co. | 1 1-2 |
| Dutchess County | par | Monmouth | broken |
| Lansingburgh | par | Franklin | do |
| Bank of Albany* | 1-2 | Hoboken | do |
| Albany State Bank* | do | Paterson | do |
| Do. Mech. & Farm. | do | Protection & Lomb'd | do |
| Do. Commercial | do | Jersey City | do |
| Newburgh* | do | State, Trenton | do |
| Columbia, Hudson | stopped | All others | 1-2 |
| Middle District | do | *Pennsylvania.* | |
| Orange County | 1-2 | Philadelphia Banks | par |
| Catskill | do | Chester County | 1-2 |
| Troy | do | Delaware County | do |
| Farmers', Troy* | do | Reading | 3-4 |
| Mohawk | do | York | 1 |
| Geneva | 5-8 | Pittsburgh | do |
| Utica | do | Gettysburgh | do |
| Utica Branch | do | Chambersburgh | do |
| Auburn | do | Carlisle | do |
| Ontario | do | Lancaster | do |
| Central | do | Greensburgh | 5 |
| Chenango | do | Brownville | do |
| Rochester | do | Silver-Lake | 25 |
| Newburgh Bran. Ithaca | do | All others uncert. or broken | |
| Jefferson County | do | *Maryland.* | |
| Wash. & Warren, | 1 1-2 | Baltimore banks | 1-2 |
| Niagara | broken | Somerset & Wor. | broken |
| Plattsburgh | do | Snowhill | do |
| Greene county | do | Princess Ann | do |
| J. Barker's Exchange | do | Cumberland | do |
| *Maine.* | | All others | 1 1-2 a 2 |
| Bath | 10 | *Dist. Columbia.* | |
| Waterville | do | Bank of Columbia | 25 |
| Castine | broken | Alexandria Mer. | broken |
| Wiscasset | do | Franklin | do |
| Kennebec | do | All others | 1 a 1 1-2 |
| Passamaquoddy | do | *Virginia.* | |
| Hallowell & Augusta | do | All the Banks | 5 |
| All others | 3-4 | *North-Carolina.* | |
| *New-Hampshire.* | | All the Banks | 5 |
| Cheshire Bank | 3-4 | *South-Carolina.* | |
| Exeter | 10 | Charleston Banks | 3 |
| All others | 3-4 | *Georgia.* | |
| *Vermont.* | | All the Banks | 5 |
| Banks of this state | 1-2 | *Ohio.* | |
| *Massachusetts.* | | Chilicothe | 5 |
| Berkshire bank | broken | Marietta | do |
| Essex, Salem | do | Steubenville | do |
| All others | 1-2 | Farmers & Mec. | do |
| *Connecticut.* | | Lancaster | do |
| Norwich Bank | par | St. Clairsville | do |
| Bridgeport | do | Mount-Pleasant | do |
| Eagle, New-Haven | broken | Western Reserve | do |
| Derby | do | Columbus | do |
| Thames | 5-8 | All others uncert. or broken | |
| All others | 1-2 | *Miscellaneous.* | |
| *Rhode-Island.* | | New-Orleans Banks | 5 |
| Pawtucket | stopped | Michigan | 2 |
| All others | 1-2 | Detroit | broken |
| *New-Jersey.* | | Upper-Canada, York | 3 |
| State, Newark | par | Kingston | broken |
| Do. Elizabethtown | do | Quebec | 3 |
| Do. New-Brunswick | do | Montreal | 3 |

* Bills of these Banks, $20 and upwards, par.

### NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *Ashes,* | | *Leather,* | |
| Pot, ton | $112 50a | Sole, oak tanned, lb | 19a22 |
| Pearl | 117 50a | —— hemlock, | 18a23 |
| *Candles,* | | Dressed up. side, | 1 75a2 62 |
| Mould | 11 1-2a12 | Undressed do | 1 50a2 25 |
| Dipped | 10a10 1-2 | *Molasses,* | |
| *Clover-Seed,* | | New-Orleans, gal | 28a29 |
| Per lb | 6 1-4a7 | *Oil,* | |
| *Coffee,* | | Whale, gal | 28a30 |
| Havana | 11a14 | Sperm, summer st'd | 64a65 |
| Java | 14a15 | —— winter do | 70a |
| *Cotton,* | | Linseed, Amer | 82a |
| Upland | 8 3-4a10 | *Provisions,* | |
| Louisiana | 10a12 | Beef, mess, bbl | 10 12a |
| Alabama | 9a11 | —— prime | 7 50a8 00 |
| *Feathers,* | | Pork, mess | 13 00a13 50 |
| Live American, lb | 35a36 | —— prime | 10 25a10 50 |
| *Fish,* | | Hams, north, lb | 9a10 |
| Dry cod, cwt | $2 50a2 62 | Butter, NY dairy | 12a16 |
| Scale | 1 50a1 75 | Hog's Lard | 6a7 |
| Pickled, bbl | 3 75a4 25 | Cheese, Amer | 6a8 |
| Mackarel, No 1, | 5 25a5 87 | *Rice,* | |
| Shad, Con. mess | 9 50a10 | Prime, 100lbs | 2 50a3 00 |
| Herring | 3 50a3 62 | *Salt,* | |
| *Flax,* | | Turks-Island, bush | 48a50 |
| American | 8a9 3-4 | Liverpool ground | 42a43 |
| *Flour & Meal,* | | *Sugar,* | |
| N. Y. super. bbl | 5 37a5 50 | Havana, white, lb | 12a14 |
| Western (canal) | 5 37a5 62 | —— brown | 9a10 |
| Rye flour | 3 37a3 50 | New-Orleans | 7a8 |
| Indian meal | 2 50a | Loaf | 17a19 |
| *Grain,* | | Lump | 15a16 |
| Wheat, northern | 1 00a | *Tallow,* | |
| —— western | 1 00a1 06 | American, lb | 6 1-2a7 |
| Rye | 68a70 | *Teas,* | |
| Corn, north yellow | 55a56 | Bohea, lb | 30a32 |
| Oats | 35a40 | Souchong | 50a75 |
| Barley | 51a55 | Hyson-skin | 55a80 |
| Beans, 7 bush's | 8 00a8 50 | Young-Hyson | 80a1 12 |
| *Hides,* | | Hyson | 90a1 15 |
| LaPlata, lb | 15a16 | Gunpowder | 1 10a1 40 |
| S. A. horse, p'ce | 1 50a1 75 | Imperial | 1 10a1 40 |
| *Hops,* | | *Tobacco,* | |
| First sort, lb | 9a | Richmond, lb | 3 1-2a6 |
| *Lumber,* | | Cuba | 12a20 |
| B'rds, pine, M | 15 00a16 00 | *Wines,* | |
| Plank, pine, | 30 00a35 00 | Madeira, gal | 1 37a2 50 |
| Scantling, | 15 00a16 00 | Port | 75a1 75 |
| Do oak, | 20 00a25 00 | Teneriffe, L P | 82a1 25 |
| Shingles, b'dle | 2 50a3 50 | *Wool,* | |
| Oak timb. sq ft | 20a25 | Merino, Amer fl. lb | 32a38 |
| Hoops, per M | 25 00a | —— pulled | 18a30 |
| Staves, pipe | 41 00a42 00 | Common | 18a25 |
| —— hhd | 31 00a32 00 | Spinning | 18a30 |
| —— bbl | 25 00a26 00 | Amer Hatters | 20a28 |


### UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

*Utica, Oct.* 27, 1828. 44

### CITY-HOTEL, SCHENECTADY.

(*PIONEER HOUSE.*)

THIS Establishment has lately been built and finished in the first style, and is probably furnished inferior to none in the state. The Subscriber is determined to keep the Establishment in such style, as to merit a share of public patronage. Parties of pleasure can be accommodated with private rooms, if desired.

CYRUS GRANNIS.

*Schenectady, June* 13, 1829. 24w6

### BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller. M. Hunt, S. D. Dakin, A. G. Dauby. *May* 5, 1829.

### LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

*Utica, April* 7, 1829. 14

### REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for ast favours, they hope, from the quality of their work, to merit a share of public patronage.

*Utica, June* 16, 1829. 24

### NEW BOOKS.

HASTINGS & TRACY, No. 40, Genesee street, have just received a new supply of Books, among which are the following:—

Eaton's Manual of Botany, 5th ed. revised & enlarged.
Justices' Manual, revised, by T. G. Waterman, Esq.
Gregory's Practice of Physic, latest edition.
Kirkham's Grammar, 10th ed. enlarged.—This work has been but little known in this region, but has met with extensive sales where it has been introduced. It has received the unqualified approbation of every teacher who has examined it.
National Orator, consisting of selections adapted for rhetorical recitation, from the parliamentary, forensic, and pulpit eloquence of Great-Britain and America.
Ladies' Lexicon and Parlour Companion.
Legendre's Geometry, revised and altered for the use of the military academy at West-Point.
Scott's Bible, quarto edition: Diamond Bibles & diamond Prayer-Books, elegantly bound: Bickersteth on Prayer: Macbeth on the Sabbath: Hawes' Lectures to Young Men: Christian Spectator, quarterly series, Jnne number: Webster's Dictionary, 4to ed: Cooper's Virgil: Goodrich's Greek Grammar: Beauties of Johnson Blair, Burke, &c: Printer's Guide, &c. &c.
*Also*, No. 2 of the American Monthly Magazine, or which H. & T. are agents. *June* 23, 1829.

### NOTICE.

BY virtue of a decree of the Surrogate of the county of Oneida, will be sold by or under the directions of the Subscriber, administratrix of the estate of Joel Bradley, deceased, at the house called M. Bagg's Tavern, in Utica, county of Oneida, on the fifteenth day of August next, at ten o'clock in the forenoon of that day, all the right, title and interest of the said Joel Bradley, deceased, in and to the following described parcels of Land, bounded as follows, to wit:—

The first piece or parcel of Land is bounded on the north by lands of Stephen Shute, Bradford Seymour, and one Spencer; on the east by lands of one John Morse, junior, David Mansfield, James Onley, and Bradford Seymour; on the south by lands of James Smith, James Onley, Edmister Hammond, Isaac Seymour, Leonard Waters, and John Sweeting; and on the west by lands of John Sweeting, Isaac Seymour, Leonard Waters, Bradford Seymour, and the highway leading from the said Bradford Seymour's to John Skinner's, containing about 300 acres of land. The above parcel of land is a part of Lots No. 1, 2, 3, 4, in Bleecker's patent, and a part of Lot No. 22, in Dean's patent, situate in Westmoreland, in the county of Oneida.

*Also*, one other parcel of Land, situate in the town of Ballston, and county of Saratoga, bounded northerly by the lands of James McCrea; east by the outlet of the Lake; south by the lands of Taylor Betts; and west by the lands of Samuel Young; containing about 19 acres.

Terms and conditions of sale made known, by application to THOMAS E. CLARK, Utica, or the Subscriber.

NANCY BRADLEY, *Administratrix.*

*Dated June* 29, 1829. 26w6

### *Who wants to see, when* 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

### M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

*Utica, Dec.* 16, 1828. 51

### NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 58, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

*Utica, Jan.* 1, 1829. 93

### ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

*Also*, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

### SWELLED NECK,

*KINGS' EVIL, OR SCROFULA, &c. &c.*

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

*Certificate from J. Chapman, M. D.*

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, UTICA.

### SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

*Dec.* 16, 1828. 51

### ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

### TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

*July* 28, 1828. L. HOLBROOK.

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of THOMAS H. WHITTEMORE.

*Tho's E. Clark, Att'y.* 20m6



### TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.